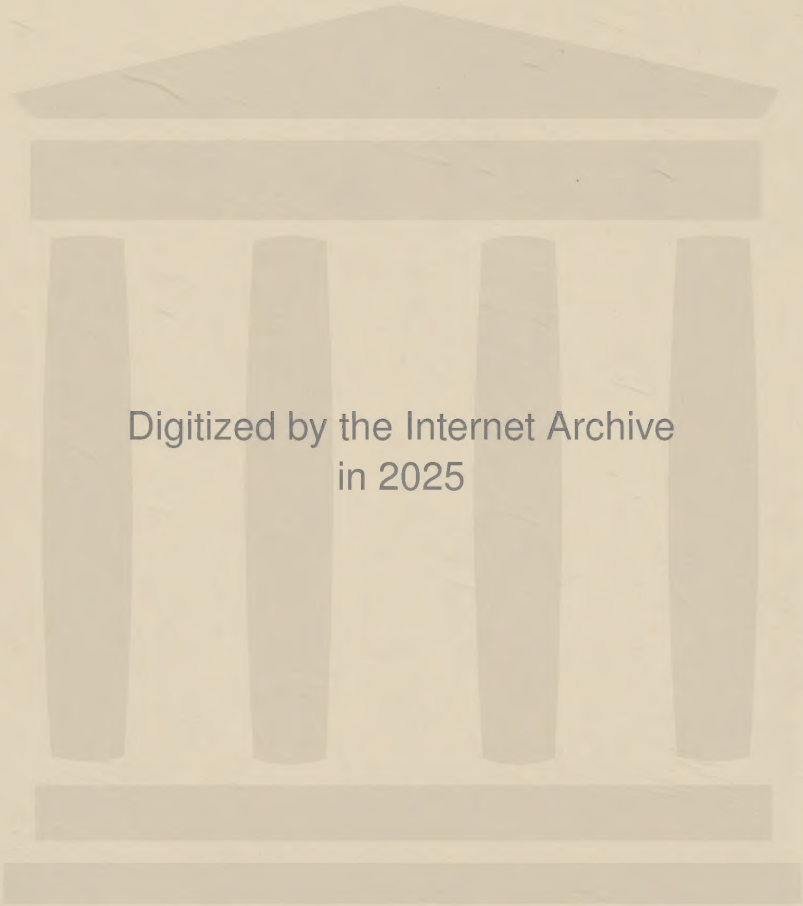

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CRUDEN AND ITS MINISTERS.

CRUDEN AND ITS MINISTERS

BEING AN HISTORICAL DESCRIPTION OF THE
PARISH OF CRUDEN, WITH SPECIAL REFERENCE TO
ITS ECCLESIASTICAL FORTUNES.

Ab24E

BY

Rev. ADAM MACKAY

B.D.,

Minister of the Parish.

PETERHEAD:
PRINTED BY P. SCROGIE, "BUCHAN OBSERVER" WORKS.

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TO

THE PARISHIONERS OF CRUDEN

IN GRATEFUL APPRECIATION

OF THEIR KINDLINESS AND FORBEARANCE

DURING

A SEVEN YEARS' HAPPY MINISTRY

The people who this land possesses,
Live quietly and pay their cesses;
They fear the Lord and till the ground,
And love a creed that's short and sound:
If scant of Theory, their Practice
Supplies that want, which most exact is.
They are not fond of innovations,
Nor covet much new reformations;
They are not for new paths, but rather
Each one jogs after his old father.

WILLIAM MESTON, A.M.,

Schoolmaster of Deer, afterwards Professor of Philosophy in Marischal College, Aberdeen.

(From *Poetical Works—Mob* contra *Mob.*—Edinburgh, 1767.)

PREFACE.

THIS little book is the production of leisure moments during a seven years' ministry spent in Cruden. Shortly after my settlement as minister, I was tempted by a natural curiousity to discover something about my predecessors in office and the parish in which Providence had been pleased to place me, and I found so much of interest that it seemed to me worth while to group the facts together, and to give the parishioners the benefit of my researches. I did so in two or three lectures, delivered in the course of last winter, and the hope was expressed that I might give them or their story a more permanent form. It has meant much re-writing, but I have essayed the task.

I am fully conscious of the imperfections of what I have undertaken. Apart from inaccuracies in matter of fact (and despite all care, there must be many), I consider that I may be accused of having sinned in two respects, viz.—in having made the interest of the book too severely ecclesiastical, and in having relegated to foot-notes more matter than is justifiable perhaps in a continuous account of places and events. My apology must be that, until a very recent date, the history of Cruden was really the history of its churches ; and that it seemed to be better not to load my narrative with details, but rather to leave the interested reader to pursue them for himself at odd moments and according to inclination.

I have also thought it better to acknowledge my authorities as I went along, and as far as possible I have done so ; but in addition, I have to thank a host of friends without whose help this book would scarcely have been possible. I have to thank my co-presbyter, the Rev. J. S. Loutit of Foveran, for kindly putting at my disposal his valuable topographical and historical library ; my neighbours, the Rev. John Strachan, M.A., of St James's Episcopal Church, Cruden ; and the Rev. Donald Stewart, M.A., of Cruden U.F. Church, for much information and assistance ; Professor J. H. Millar, of the University of Edinburgh, and the Rev. Richard Bell, B.D., Minister

ot Wamphray, for reading through the whole of the proof-sheets and for valuable suggestions ; and many more, whose names I think of with gratitude, and omit only for reasons of space.†

The publication coincides with an endeavour which is being made to provide funds for the renovation of the Parish Church. Though it can scarcely be said, as in David Rattray's day, that "the kirk yaird dykes (are) down, the kirk ruif ruynous, the kirk windois nather broded nor glassed," yet the room for improvement is sufficiently ample, and an expenditure of almost £800 is contemplated. Any profits from this book will go towards the renovation, so that if it "pays," or if it succeeds in arousing in its readers the wish to further so worthy an enterprise, the writer will consider that his efforts —whatever their shortcomings from a literary point of view—have not been altogether without fruit.

Manse of Cruden,
Aberdeenshire, July, 1912.

† *For help of a material description I have also to thank many friends—Mr John Reid, Port-Erroll, for use of plates in the "Guide to Cruden Bay"; Messrs Lewis Smith & Son, Aberdeen, proprietors of "Buchan," for plates of "Slains Castle" and "Bullers of Buchan," which appeared in the 4th Edition; the Great North of Scotland Railway Coy., for use of plates in the "Railway Guide"; and the Buchan Club for the plates which illustrated my own article on "Cruden's Two Bishops," which appeared in their "Transactions" (Vol. I., Second Series).*

LIST OF AUTHORITIES

Principally consulted throughout this Book,

and of

ABBREVIATIONS

Commonly used in referring to them.

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INTRODUCTION.

The Parish of Cruden.

"Cruden, . . . by chance my native spot,
Seems in oblivion sunk, and quite forgot;
No bard explores her river to its source,
Or ever traced through flowers its wandering course.
It steals unnoticed through its meads alone,
As if its youthful beauties all were gone.
When I behold the summer rays adorn
Her yellow braes and fields of waving corn,
A thousand disappoinments tease my mind,
When words to sing her praise I cannot find—
Her ancient glorious deeds in darkness laid
And mouldering in obscurity's dim shade."

THOMAS DANIEL,
Auquharnie, Cruden

(From *Poems, chiefly in the Scottish Dialect*, p. 65, Peterhead, 1837).

INTRODUCTION.

THE PARISH OF CRUDEN.

THE Parish of Cruden* is the most northerly of the parishes in the Presbytery of Ellon. It is situated on the seaboard between Peterhead and Slains, and lies to the north-east of Ellon itself. In form it is wedge-like having its base to the sea and the two sides running inland about 8¼ miles.† Its total area is 18,444 acres,‡ and its population 3166.§

In appearance the parish is somewhat bare and uninviting—an undulating stretch of cultivated country running from the margin of the sea to where in its higher reaches the peat mosses still bid defiance to the inroads of the plough.‖ At Auquharney there is a considerable plantation of trees, and also around the Parish Church and the gardens of Slains Castle, but the bleak east winds which occasionally prevail, and the proximity of the parish to the sea militate against their growth. The soil too in many parts is extremely unfavourable.$

* The name has been variously derived: (1) Croja Danorum, or Croch Dain, "the slaughter of Danes"—so named from the battle fought in the parish between the Scots and Danes in 1012 (*Infra*, p. 17); (2) Cruthen—the name of the first Pictish King, of whose kingdom the parish formed a part; (3) Cro-dun, "the circle on the hill"—so called from the circle of standing stones in the parish of Druidical origin (*Infra*, p. 8). *IV. Buchan*, p. 42. (4) Croo-Dane, "the enclosure of the Danes"—having reference to the castle which the Danes once had in the vicinity (*Infra*, p. 9).—Book of Ellon, p. 121.

† The parishes bounding Cruden on the north-east are Peterhead, Longside, Old Deer: on the south-east, Ellon, Logie-Buchan, Slains. The sea-coast following its indentures measures 8½ miles. The boundary with Peterhead is the Hare or Cloven Stone, immediately north of Meakie Point: the boundary with Slains is slightly to the south of Cave Arthur.

‡ *N. Hist. Abdnsh.*, Pt. I., p. 432. The area of the *ecclesiastical* parish is now much reduced through portions having been given off to the q.s. parishes of Ardallie, Blackhills, and Boddam (*Infra*, pp. 105 and 106).

§ This figure represents the population in 1911 of the whole civil parish. The ecclesiastical portion had a population of 2554. In 1901 the civil parish totalled 3444, the ecclesiastical 2730. Depression of industries and emigration alone account for the decrease. At last census the Ardallie part of Cruden had a population of 306, the Blackhills part of 129, and the Boddam part of 177. In 1901 these figures were respectively 384, 126, and 204. For other notes on population see *Infra* pp. 12 and 13, and p. 88.

‖ To the eye the appearance is distinctly flat, and there are certainly no high hills—the loftiest points being High Law (300 ft.) and the ridge which marks the boundary of the parish above Hardslacks (447 ft.). But no parish could be more undulating.

$ A very large sum is said to have been spent in the vain endeavour to grow trees around Slains Castle. Only the hardier specimens have survived, and these only in sheltered nooks. Around Longhaven House the trees planted 45 years ago look from a distance like mere shrubs. It is said that the clay soil is too hard for the roots to penetrate.

On the sea-coast, however, there are compensations, for the rock-scenery is grand and striking, and the sandy beach which lines the Bay of Cruden for a stretch of two and a half miles is one of the finest in the whole country.* Here is the famous rock of Dunbuy,† and the yet more famous Bullers o' Buchan.‡ Here are Cave Arthur§ and Hell's Lum,‖ possessing both natural and historic

* Bathing is one of the principal attractions in summer. The beach recedes very gradually and the sand is firm and hard.

† Dunbuy, or the Yellow Rock, is known as "the home of the puffins." In Sir Walter Scott's "Antiquary" it obtains the following notice:—"Are ye mad?" said the mendicant. "Francie o' Fowl'sheugh, and he was the best craigsman that ever speeled a heugh (mair by token, he brak his neck on the Dunbuy of Slaines) wad na hae ventured upon the Halkethead Craigs after sundown." (Chapter vii.). In his description of the Scrath Rock, Sir John Skelton (*Shirley*) doubtless refers also to Dunbuy:—"[It] is one of the wildest and most picturesque in the world. A solid mass of granite 200 feet in height, and a thousand in circumference, is divided from the mainland by a deep and narrow channel. This immense block has been rent in twain—how, when, or by what dread Titanic hand, no mortal can tell. The rent, which widens as it ascends, is bridged at the top; and through this great natural arch (forming, as it were, a mighty frame which intensifies, by its deep carmine, the purity of the sea and sky in the vignette which it encloses) the blue water and the white sails of passing ships sparkle brilliantly."—*Campaign at Home.*

‡ The name *Bullers*, given to "this great curiosity," has been variously derived, *e.g.*, Old French *bouloir*, to boil—having reference to its seething condition during a time of storm. With greater etymological support Mr Hendry, looking to the fact that it is still popularly known as "the Pot of Birs-buchan," suggests the Gaelic *baile*, township—the "l" in the abbreviated form becoming quiescent as is common in Aberdeenshire (*Book of Ellon*, p. 124). It is referred to both in the writings of Dr Johnson and in the poems of Robert Burns. Johnson, who visited it by sea on the occasion when he stayed at Slains Castle under the hospitable roof of Earl James, has recorded his impressions as follows:—"We entered the arch which the water had made, and found ourselves in a place which, though we could not think ourselves in danger, we could scarcely survey without some recoil of the mind. The basin in which we floated was nearly circular, perhaps thirty yards diameter. We were enclosed by a natural wall, rising steep on every side to a height which produced the idea of unsurmountable confinement. The interception of all lateral light caused a dismal gloom; round us was perpendicular rock, above us the distant sky, and below an unknown profundity of water. If I had any malice against a walking spirit, instead of laying him into the 'Red Sea,' I would condemn him to reside in the Buller of Buchan" (*Northern Tour*). The reference in Burns is a mere mention of the name, and occurs in his *Second Epitaph to Mr Graham of Fintry*—a poem written "on the close of the disputed election between Sir James Johnstone and Captain Miller for the Dumfries District of Boroughs":

The stubborn Tories dared to die—
As soon the rooted oaks would fly
Before the approaching fellers!
The Whigs came on like ocean's roar
When all his wintry billows pour
Against the Buchan Bullers.

§ "Cave Arthur is inaccessible at high water. It is larger than the Dropping Cave at Slains and quite dry. It was formerly used as a place of concealment in the days of smuggling, and has since been occasionally occupied by gipsy vagrants. Some vestiges of a fireplace are still existing."—*III. Buchan*, p. 39.

‖ "Along the whole coast from Dunbuy to Longhaven . . . there are subterranean caverns of great extent, many of which are inaccessible except by boat. On the brae, a hundred feet above the level of the sea, there is a narrow chink communicating with one of these, called in the locality Hell's Lum, through which is distinctly heard the thundering roll of the waters beneath.—*III. Buchan*, pp. 59 and 60.

THE BULLERS OF BUCHAN.

interest ; and here are the treacherous Skares or Scaurs,* guarding the south entrance to the bay, and lifting their heads as if in stern indifference to the tales of disaster of which they have been the cause.† The two fine buildings which stand in close proximity to the coast, and which from almost every point of view are silhouetted against a background of sea and sky, add to the beauty. In Slains

* The Scaurs consist of a low-lying reef of rocks stretching out from the shore opposite Whinnyfold. More wrecks have occurred on them than on any other part of the coast. A few years ago a sounding buoy with a permanent light was anchored in the vicinity, and has proved a distinct boon to passing vessels. No wrecks have occurred there since. Other rocks of interest are the Sugar Loaf Rock and the Twa E'en.

Another rock mentioned in Mr Cock's account of the parish (*Stat. Acc. Scot.*, V., p. 435) is the *Bow of Pitwartlachie*. Alex. Smith describes it as "a natural arch across a long ravine, with mural precipices of rugged rocks on both sides of immense height." (*N. Hist. Abdnsh.*, I., p. 432). So far I have failed to identify it. The name is now lost to the parish, and a rock known as "The Bow" scarcely corresponds with the description given.

† The following wrecks have occurred off the coast of Cruden since 1875 :—

15th Oct., 1875, *John Cornelius*, German brig. Abandoned 24 miles off land. Crew took to their boat. Boat capsized at Cruden. 1 saved out of 8.—10th Feb., 1881, *Little Ross*, schooner of Liverpool. Sunk about one mile off Slains Castle. 4 lives lost; 1 saved.—7th March, 1881.—*Royal Eagle*, schooner of London. Ashore at Cruden Sands. Crew of 4 saved by apparatus.—7th March, 1881, *Maldon*, schooner of Maldon. Ashore at Cruden Bay. Crew of 7 saved by apparatus.—7th Dec., 1881, *William and Eliza*, smack of Lowestoft. Ashore Cruden Sands. No lives lost.—20th Oct., 1882, *Equity*, schooner of Inverness. Foundered 8 miles S. by E. of Buchanness. Crew saved in own boat.—21st March, 1883, *Malvina*, French galliot. Ashore at Whinnyfold. 3 lives lost; 15 saved.—31st Oct., 1883, *Caithness Lass*, schooner of Wick. Ashore at Cruden Scaurs. No lives lost.—29th Sept., 1889, *Wetherill*, ketch of Yarmouth. Ashore off Slains Castle. 2 lives lost; 1 saved.—24th Feb., 1892, *Perle*, French schooner. Ashore at Cruden Bay. 5 lives lost; 12 saved by National Lifeboat.—10th October, 1894, *Chicago*, steamer of Sunderland. Ashore near Slains Castle. Crew of 22 saved by apparatus.—1st Oct., 1895, *Viking*, schooner of Inverness. Ashore on Cruden Sands. No lives lost.—17th Sept., 1898, *Milwaukie*, steamer of Liverpool. Ashore on Cruden Scaurs. No lives lost.—19th Aug., 1899, *Henriettas*, lugger of Kirkcaldy. Ashore at Cruden Scaurs. No lives lost.—16th Feb , 1900, *Fiery Cross*, ketch of Berwick. Ashore at Longhaven. No lives lost.—15th March 1901, *Daisy*, steamer of Peterhead. Ashore at Cruden Scaurs. No lives lost.—16th Sept., 1901, *Lambton*, steam-tug of Greenock. Ashore at Cruden Scaurs. No lives lost.—4th March, 1902, *Hart Fell*, steamer of Aberdeen. Foundered ½ mile S. of Cruden Scaurs. 4 lives lost ; 6 saved by Whinnyfold fishermen.—3rd Feb., 1903, *Xenia*, Danish steamer. Foundered after striking Cruden Scaurs. 2 lost ; 25 saved.—4th Sept., 1903, *Belcher*, steamer of Aberdeen. Ashore 3 miles N of Collieston. No lives lost.—16th Nov., 1903, *Astrea*, Norwegian brigantine. Ashore on Cruden Scaurs. No lives lost.—20th June, 1905, *Manhem*, Swedish steamer. Ashore 1 mile W. of Cruden Scaurs. No lives lost.—26th Sept., 1906, *Easdale*, steamer of Glasgow. Ashore on Cruden Scaurs. No lives lost.—17th Jan., 1912, *Frederick Snowdon*, steamer of Aberdeen. Foundered in Cruden Bay. 13 lives lost.—18th Jan., 1912, *Wistow Hall*, steamer of Liverpool. Ashore at Bullers of Buchan. 53 lives lost; 4 saved.

The above list has been compiled from the returns of the Receivers of Wreck at Aberdeen and Peterhead, and through their courtesy. Their returns do not go further back than 1875, and the list is thus a mere fragment. As far back as 1501 we read in the Burgh Records of Aberdeen of "ane brokin schip of Skedame, quhilk, throw storme of sey, happin to brek, and the wrak of hir come in on the cost of Croudane, in Buchan" (*Burgh Rec. Abdn.*, p. 428) ; and doubtless had returns been kept, there would have been much to chronicle both before that date and since. The full story would be, indeed, a very sad one.

Castle we see the embodiment of ancient honour and glory, the abiding landmark of a family whose annals are rich in noble tradition.* In Cruden Bay Hotel we see all the refinements of modern civilisation, the elegance and the comfort of an age which has profited by scientific discovery.†

Nor must we omit amongst the physical features that attract the eye the Burn of Cruden, which traverses the parish from its western extremity to the sea at Port Erroll. Formed by the confluence of two streams which rise respectively in the bog of Auchleuchries and the bog of Ardallie,‡ it pursues a deviating course eastwards, gathering to itself two tributaries at Midmill, and one at the Manse.§ At Uppermill, where its channel is through a rocky gorge, the scenery is especially picturesque ; and another pretty spot is at Nethermill, where the stream flows over a rocky bed, and where in spring the banks form one wild delight of primroses. Formerly it flowed into the sea beside the old mill to the north of the village, but in 1798 it was diverted into its present channel.‖

As an agricultural area the parish is very valuable, and grows excellent crops of oats, barley, and turnips. Fully four-fifths of it are under cultivation. West of the Parish Church the soil is especially good, and the farms are in excellent order : but along the sea coast there are deep beds of stiff, intractable clay which are hard to cultivate, and the tendency of late years has been to lay the fields down in grass and to keep them as permanent pasture.$ Practically no wheat is grown now, and bere very rarely. Potatoes do well on the lighter soils, and where the drainage is in good working order.¶

The soils in the Parish vary greatly and afford an interesting study to the geologist. Along the sea-shore the rocks for the most part consist of red granite. Indeed granite prevails from Peterhead

* See *infra*, p. 10.

† See *infra*, p. 108.

‡ The main stream has its first origins really in Old Deer. "A few hundred yards from its source it becomes the boundary between Old Deer and Ellon. It is here known as the Mellin Burn."—*III. Buchan*, p. 48.

§ These are the Braco Burn, the Gask Burn, and the burn which, rising in Ardiffery hill, joins the Cruden Burn beside the Manse and Church.

‖ An indication of this intention is found in Mr Cock's *Account of the Parish* written in 1792. See *infra*, p. 87. For an account of the Bishop's Bridge, see *infra*, p. 54. At one time the Burn of Cruden had no less than seven mills upon it (*III. Buchan*, p. 51). Five yet remain.

$ Since I became minister in 1905 eight farms have in this way been laid down in grass: E. and W. Turnalief, Fountainbleau, Hay Farm, Errollstown, Craighead, Gateside, and Greystone.

¶ For an account of the state of agriculture in 1792, cf. *infra*, pp. 87 and 88.

Looking Down-Stream

Looking Up-Stream.

THE BURN OF CRUDEN AT PORT ERROLL.

Bay to Whinnyfold.* At Whinnyfold it terminates abruptly, and gneiss begins—the junction being distinctly marked by a ragged line down the face of the cliff. To the South of Whinnyfold gneiss is the prevailing rock.† Where the rocks predominate the soil is very thin and the farmer has often to contend both with loose boulders and fast stones. This is especially the case in the north-east corner of the parish. In the middle portion and along the sea-coast to the south of the bay, the soil, as has just been mentioned, is deep clay. So deep and so pure is it that in one place it has been found profitable to establish a brickwork.‡ Near the bay the soil is sandy ; but that the sand has been blown is evidenced by the fact that in several places where it has been trenched down to a depth of five or six feet the original soil has been discovered—a yellow clay of good quality.§ Near the Manse, and in some parts further west, there is excellent loam, doubtless caused by alluvial deposits. Unfortunately its extent is meagre.‖ Back towards the hills again the soil is thin and dark, little better in quality than the moss from which it has been reclaimed.

Of especial interest to the geologist are the chalk flints which occur plentifully in various places,$ and what is known as the

* "The northern part of the district consists of the well-known sienite, or, as it is locally called, red granite."—*III. Buchan*, p. 357.

† "Passing the sandy bay of Cruden the granite is again met with, and continues for some distance till it is suddenly bounded by gneiss. The gneiss, at the line of junction, exhibits very varying dips and strikes, as is usual in such situations. The gneiss prevails in the cliffs southward considerably beyond Collíston—indeed until it is again disturbed by the granite of Aberdeen."—*Ibid.*, p. 358.

‡ The present brickwork had two predecessors. The first was built in 1879, close beside the village and burn of Cruden at the back of the "smithy." Its fate was similar to that of the first church (*infra*, p. 17), being overblown with sand almost before it was completed in 1881. The second was erected in the following year beside what is still known as Brickwork Cottage, slightly to the north-east of the golf pavilion. It continued till 1902. In that year steps were taken to fathom the depth of the clay at the point where the brickwork now stands, and operations commenced shortly afterwards. The output has steadily increased. The first two brickworks were the property of the late Mr George Gray. The present brickwork belongs to The Cruden Bay Brick and Tile Company. Mr James Cruickshank is Managing Director.

§ Mr Murray (late tenant of the farm of Nethermill), trenched down 26 acres of sand. He dug down several feet till he found the old ploughed ridges, put the sand in the bottom of the trench, and raised the old soil to the surface.—*III. Buchan*, p. 45.

‖ When a few years ago the field at the back of the Manse was drained, I had a good opportunity of seeing the nature of the soil. There is about two feet of good loam, then six inches of sand, and below that gravel. Were it not that the surface of the field is almost level with that of the burn, better conditions for cultivation could scarcely be found.

$ "It may suffice to notice the following particulars regarding them :—

1. They occur only on the heights.
2. They are all water-worn and some of them much weathered.
3. The species of organics which are numerous are clearly referable to the cretaceous group.

"green sand" at Moreseat, a stratified layer of greyish colour abounding in cretaceous fossils.* Likely these deposits had drifted into their present places during the glacial period. No less of interest are the trunks of trees which are frequently found in the mosses, some of them of great size and thickness. The varieties are mainly oak, alder, and birch ; and point to a time in the far past when, amid its many vicissitudes, the parish had enjoyed a warmer climate and presented a very different appearance.† The mosses themselves, in which there is still much valuable peat, cover about one-tenth of its area.‡ Another geological feature of note is the Red Crag Gravel, which occurs both here and in Slains, and which is unique to this part of Scotland.§

The antiquities are most interesting, and show that the history of Cruden extends to very remote ages. On the farm of Stones, about a mile and a half to the west of the parish church, a Druidical Circle existed up to 1831, when, unfortunately, it was removed by the tenant of that day to make way for "improvements." The only link with its existence which now remains is the name of the farm itself.‖ At various times stone cists have been discovered containing human remains, urns, flint arrow-heads, knives, etc., all telling their story of an older civilisation.$ Some of these, from the

4. The chalk flints occur often in a thick, superficial layer, but oftener scattered over the surface, and appear to have connexion with the varying nature of the surface, which consists chiefly of gravel from primary rocks.

5. No *chalk* exists in the district *in situ*, nor are the diluvial layers calcareous."—Dr Macgillivray in *III. Buchan*, App., p. 359.

* "During the digging of a mill-course and excavating a pit for a water-wheel, on the estate of Moorseat, a clayey layer was met with a few feet below the surface, in which were imbedded rather angular fragments of a light sandstone, containing numerous specimens of organics, which, so far as their state of preservation would permit to be identified, appear to belong to the oolitic group. These fragments of sandstone were of various sizes, rarely larger than six inches in diameter, mostly angular, apparently little water-worn, if indeed they could be said to be so at all, and obviously not *in situ*."—*Ibid.* p 359.

See also "Note on the Green Sand at Moreseat" (*Buchan Club Transactions*, 1896), and "Report of Committee of British Association" (*Aberdeen Daily Free Press*, 26 Aug., 1897).

† See *III. Buchan*, App., pp. 360 and 362.

‡ The chief mosses are those of Auquharney, Hardslacks, Aldie, and Stonyhill to the north, and Lochlundie to the south-west.

§ See *III. Buchan*, App., p. 361.

‖ "The circle was on the flat top of the eminence about 80 or 90 yards south-east from the present farm house. On removing the stones an incredible number of lizards were found within the circumference of the circle."—*III. Buchan*, p. 41.

$ "In 1821 a rude coffin, about 6 feet below the surface, formed of four stones, and containing a human skull, several of the smaller bones, two small jars, and seven arrow-heads of flint, was discovered on the farm of Uppermill, on the road-side leading to the Mill of Hatton. In 1838 several other graves were found near the same place."—*III. Buchan*, p. 41.

position in which they were found, betokened that they belonged to a pre-Christian age.* Other interesting discoveries have also been made, *e.g.*, that of a neck-chain and battle-axe in a mound on Deery Hill ;† and it is no rare thing even yet to find in certain parts of the parish flint arrow-heads. Picts' houses are said to have existed at Aldie‡ and at Midmill ;§ and certain vitrified remains of a wall close to Hawklaw are supposed to mark the spot where a castle once existed—probably an erection and possession of the Danes. Certainly there was in the neighbourhood at one time a castle of some sort.‖ A hundred yards to the north of the farm of Ardiffery is the Meet Hill, the spot where justice was dispensed in the days when the barons had the power of life and death ; and not far from it—their very nearness has a sinister suggestion—are the Witches' Pot and the Gallow's Hill.$

* "On the top of [High Law] is an artificial mound raised about 10 feet above the natural surface of the hill, and about a mile inland. . . . On being opened under the supervision of General Moore in 1857, a stone cairn was discovered two or three feet below the surface. At a depth of about 9 or 10 ft. was a cist formed of thin flagstones with a larger one on the top covring the whole grave. The cist was four feet two inches long, twenty-two inches wide, and two feet deep. There were indications of the cairn having been previously examined, and, as might be expected, the cist was empty. The direction of the grave was due north and south, which seems to indicate its existence prior to the introduction of Christianity."—*III. Buchan,* p. 50.

† "In 1817 a neck-chain and battle-axe were found in a tumulus on a low-lying hillock at the base of the eastern slope of the Deer or Deery Hill of Ardiffery. The chain is composed of jet and amber. The jet beads retain their original polish. The centre bead measures about 4 inches: the others from two and a half down to one. These beads were separated from one another by bits of amber, encrusted with a brownish coat, but otherwise unchanged. The axe is of black flint, about seven inches long. They may now be seen in the museum at Peterhead."—*III. Buchan,* p. 41.

‡ *IV. Buchan,* pp. 100-2.

§ "Immediately west of the farm house of Midmill is the Knockie Hillock, an abrupt eminence, thought to be partially artificial. It is said that a crofter about the middle of last century, when digging for the foundations of a cottage on the western slope, came upon one or more of these subterranean structures known as Picts' houses."—*III. Buchan,* p. 51.

‖ "That such a castle or town did exist somewhere on the barony there can be no doubt, for in all the crown charters the *Tower* is especially mentioned. 'Totas et integras terras de Ardendraught cum turre et fortalicio earundem'."—*III. Buchan,* p. 40.

$ "About a quarter of a mile west of the Parish Church is the *Gallow Hill,* an eminence on the farm of Ardiffery, where, in feudal times, criminals were executed; and nearly opposite to this spot there is a deep pool in the water, where others suffered by drowning. The *Moat* or *Meet Hill* is an artificial mound on the same farm about half a mile westward from the Gallow Hill. It is nearly conical, about ten or twelve feet above the natural surface of the ground and nine or ten yards in diameter. It was erected on the highest and most westerly eminence, nearly due north of the present farmhouse of Ardiffery. Meet or moat hills were the seats of justice in those days, when every lord of the manor had absolute jurisdiction over his vassals—commonly known as "the power of Pot and Gallows." The custom of holding courts in the open air, and on elevated spots, is said to be of Teutonic origin, and probably had for its object the more public administration of justice."—*III. Buchan,* pp. 49 and 50.

The antiquities in connexion with the Churches we shall consider later; but a word or two must be given to Slains Castle, the ancient home of the Earls of Erroll.† Until Old Slains was destroyed in 1594 the principal residence of the Earl appears to have been there; and the present castle, which was known as "the Bowness," consisted probably of little more than the tower whose base is still embodied in the oldest portion of the building.§ After the destruction of the old castle, however, Earl Francis settled at Bowness and made considerable additions.‖ His work was continued by Earl Gilbert, who did so much, indeed, that he was credited as its founder.$ In 1707 Earl Charles added the front.¶ This was the castle as Dr Johnson found it in 1773.* In 1836 and the following year it was rebuilt by Earl William George, the only parts which were retained being the piazza which ran round the inner square, a small portion of the north west corner, and the lower portion of the tower already referred to.‡ The present Earl built the walls around it, and laid out the rock-garden in front. The walls are purely ornamental, but they serve effectively to give it a more sheltered appearance.

Within the castle itself there are precious relics of the past, *e.g.*, an ancient pewter basin of Pictish origin, the skeleton of a primeval ox-head found in the moss at Teuchan, the eight of diamonds on which, as a secret missive, the Duke of Hamilton made a last effort to save the life of the Earl of Kilmarnock after Culloden, the caparisoned saddle on which Lord Fitzclarence rode to the coronation of King William IV. There is a portrait of Earl James by Reynolds, and of two other Earls by Jamesone. In the charter room are treasures of priceless value—letters and confidences of Kings, charters dating back to the days of William the Lion, bulls and edicts from more

† See Appendix E—The Earls of Erroll.

§ The tower is built upon the very edge of the rocks, so close that it is impossible for any one to walk round the castle.

‖ He died in 1631. He was the Earl who forfeited his estates for rebellion, and had to flee.

$ Cf. the inscription on the stone facing the ancient piazza:—"Gilbertus Erroliæ Comes Dominus Hay Scotiæ Constabularius, Hujus Operic, Fundamentum Quinde Die Martii Anno Dom. 1664, Fecit et . . . . Die mensis . . . . anni sequentis perfecit."—*III. Buchan*, p. 53.

¶ See "View of the Diocese."—*Coll. Abdn. and Banff*, p. 376.

* See *supra*, p. 4.

‡ Cf. the inscription above the arched gateway leading to the stables: "Built 1664 by Gilbert, XI. Earl of Erroll, Great Constable of Scotland, and rebuilt 1836 and 1837 in the reign of William the IV. by William George XVIII. Earl of Erroll, Great Constable and Knight Marischal of Scotland." *III. Buchan*, p. 52.

Popes than one. The library is also noteworthy. The nucleus of it was formed by Bishop Drummond who left to the Earl his rare collection of works on theology and ecclesiology, and some splendid editions of the early Fathers. Mr Hay of Delgaty is said to have added the German, French and Dutch Departments, and Earl James the classical. It includes some beautiful specimens of typography from the presses of Elzevir and Foulis.* Nor should we, as we leave the castle, fail to note the stone lying beside the wall of the rock-garden, on which, according to tradition, the first Hay seated himself after the battle of Luncarty, and gave vent to the "Hooch-heigh," which provided him with a name as securely as the doughty deeds of that day gave to him and his family the first of their vast estates.†

The chief industries of the parish are afforded by agriculture, fishing, and the granite quarries. In the eighteenth century there were no less than three manufactories of thread,‡ and in the beginning of last century a carding and spinning mill was in full operation at Auquharney.§ But these are now things of the past. The thread manufactories had disappeared before 1840; and a roofless gable is all that remains to attest the existence of the spinning mill. The regret is not that these industries should have disappeared, but that those which are still active should be in so depressed a condition. Thus the numbers employed in agriculture are yearly becoming less. Certain farms, as has been mentioned, have already been laid down in grass, and others seem likely to be similarly treated. Each year there is an exodus from the agricultural community to the colonies or elsewhere. Fishing, too, is not in a prosperous condition. The line-fishing is almost nil; and the conditions of the net-fishing industry, which compel the fishermen to employ steam drifters, and to live in the big centres of population, are rapidly denuding the parish of its fisher population.‖ As for the quarries, after a period of unwonted activity, they are now very quiet, and at several of them the workmen have been paid off altogether. Foreign granite can be quarried so much more cheaply that, except for special purposes, there is now little demand for the home product.$

* *IV. Buchan*, pp. 52 and 53.
† See *III. Buchan*, pp. 55-8.
‡ *Stat. Acc. Scot. V.*, p. 437.
§ *N. Stat. Acc. Scot. XII.*, p. 979.
‖ See *infra*, p. 107.
$ At least once before—in 1840—the quarries were closed down altogether. See *N. Stat. Acc. Scot., XII.*, p. 980:—"The quarries of red granite, which some years ago were worked to a great extent, and which contributed to the solidity and beauty of some of the fine bridges on the Thames at London, are now completely deserted and given up."

Of course this depression is not altogether an evil. It implies largely a change in the conditions of life and in the industries of the country. The pity is that it should be an evil so far as Cruden is concerned.

Fortunately the brickwork now gives employment to some thirty men, and a happy exception to the depression in the fishing industry is the *salmon* fishing, the value of which in late years has considerably increased.* Occupation has also been found for many people in the Railway, and in the increased social service ; while in summer, when the hotels are full and visitors are located in the private houses, there is a spell of bright activity for every trade in the parish. Indeed, the advantage of this is plainly seen in the fact that, though the population has decreased 200 since 1901, the decrease is slight compared with many of the parishes round about. The visitors themselves, too, have helped to swell the permanent population, for the delight of the summer climate and the advantages of the splendid golf course have induced several of them to build villas at Port Erroll, along the high-road which skirts the bay.†

But as the result of these industrial changes, the centres of population have changed also. When in 1695 the "list of the poll and payable persones in the parochen of Cruden," was made out, conform to an act of Parliament, villages could scarcely have been said to exist. "Whytfishers in Longhaven" numbered 18 (i.e., including wives and grown-up sons and daughters). "Bullers Buchan" numbered 21, "Seamen in Wairdhill" 21, and "Seamen in Finniefold" 21. There were 9 "Whytfishers in Sandend." By far and away the big bulk of the population were scattered at that time throughout the parish and attached to the various farms. The predominating influence was the household of Lord Erroll, whose servants alone outnumbered the population of any two of the villages put together.‡ In 1792, when Mr Cock wrote his account of the parish, there were four villages — Longhaven, Bullers Buchan, Ward, and Whinnyfold. Sandend as a separate fishing community had disappeared. He supplies no figures, but he states, "None of

* In 1875 the salmon fishings of the Parish were rented at £255 (*N. Hist. Abdnsh.*, I., p. 435). I am given to understand that the rent now exceeds £600.

† Cruden Bay Golf Course is one of the finest in the country. It was laid out by the G.N.S. Ry. Co., and was formally opened in April, 1899. Its eighteen holes afford excellent variety, and the sporting character of many of them has drawn the enthusiastic approval of professional golfers.

‡ *Poll. Abdnsh.*, II., p. 102. The commonest names in the fishing villages at that time were Breadie, Buthlaw, Philip, Greig, and Buchan.

The Kilmarnock Arms Hotel.

On the Golf Course—Taylor and Braid.

At Cruden Bay.

The assessed value of the parish is £20,736 11s 1d.* There are sixteen proprietors.‡

Of natural curiosities in the parish the most interesting are its two mineral springs, and St Olave's well. The mineral springs occur, one at the Bullers, the other on the rock opposite Dunbuy.§ St Olave's well,

"—low by the sea,
Where pest nor plague shall ever be,"

is a beautiful spring of clear water, which bubbles up through the sands on the golf course.‖ May the happy exercise and health-giving breezes, with which it is now associated, lead all who visit the parish of Cruden, and drink from the well of its patron saint, to bear witness that the Rhymer was a true prophet !¶

latter their happy meeting-place, and the consolation of hard-won leisure moments, it reminds one very much of "Tibbie Shiels" in Selkirkshire—the scene of the *Noctes Ambrosianæ* and the rendezvous of the principal actors. Cruden Bay Hotel can scarcely be said to be in the village of Port Erroll. It is, however, in close proximity—the east side commanding a fine view of the Aulton Roadway, the lower part of the village, and the Harbour.

7. *Shops.*—There are in Port Erroll 3 general merchants, 1 baker, 1 butcher, 1 fish merchant, 1 shoemaker, 1 chemist, 2 tailors, 1 carpenter, 1 blacksmith, and 1 builder. In Hatton there are 3 general merchants, 3 shoemakers, 2 butchers, 1 baker, 1 saddler, 1 miller, 1 blacksmith, 1 carpenter, and 2 tailors.

* This is the figure in the valuation roll, 1911-12. For the valuation in 1674, and subsequent changes down to 1840, see *infra*, p. 42. For fluctuations in recent years, see statutory valuation rolls.

‡ The following is a list of the various estates and their present proprietors:—I. Ardiffery—Sydney J. Gammell, Esq.; 2. Longhaven—Alex. Brown-Shepherd, Esq.; 3. Teuchan—Trustees of late Dr Anderson; 4. Auchleuchries—Hermann Obrist, Esq.; 5. Eastertown of Auchleuchries—Trustees of late G. Milne, Esq.; 6. Little and Meikle Mains of Auchleuchries—The Hon. Norman M. Buchan; 7. Easter Auquharnie—John Bruce, Esq.; 8. Moorseat—J. Johnstone, Esq.; 9. Auchlethen—Mrs Susan Gibb; 10. Hatton—Trustees of late G. Marr, Esq.; 11. Stonehousehill—Alex. Sangster, Esq.; 12. Braco—A. Davidson, Esq.; 13. East and West Aldie, and 14. Hardslacks—Mrs Margt. Murdoch; 15. Auquharney—W. Y. M'Donald, Esq.; 16. Muirtack—J. R. Whyte, Esq.; 17. Cruden and Ardendraught—The Right Honourable the Earl of Erroll. The above list, subject to correction since, has been copied from the Locality of Stipend as modified in 1905. For the history of the various estates in the Parish, see Appendix L.

§ "There are two chalybeate springs. One at the foot of the rocks at Bullers Buchan, said to be full as strong a mineral as that of Peterhead: the other upon the top of a rock beside Dunbuy, over which the late Earl of Erroll built a house. This is a very strong mineral water, though weaker than that of Peterhead."—*Stat. Acc. Scot.* V., p. 435.

‖ It lies a few yards to the east of the tee from which one plays to the sixteenth hole.

¶ The couplet just quoted, declaring that the spot shall always be immune from "pest" or "plague," is ascribed to Thomas the Rhymer.

CHAPTER I.

The Church of Cruden prior to the Reformation.

"The religious centres of which the Churches in Buchan are the landmarks will be found to present an unbroken history of Christianity from its introduction into Pictland to the present time."—

Rev. N. K. McLeod, Ellon.

(From Introduction to *The Churches of Buchan*, p. xv.).

THE CHURCH PRIOR TO THE REFORMATION.

THE first church in the parish of Cruden is said to have been erected in the year 1012 on the sandy plain now occupied by the golf course, and at a point quite near to the sea. According to tradition it was built by the command of Malcolm II. to commemorate his final victory over the Danes,* and to mark the spot where the dead were buried.† It was dedicated to St. Olave, the patron saint both of Denmark and Norway.‡ Unfortunately its proximity to the sea led to its being overblown by sand ; and another church was subsequently built in a more convenient spot and at a higher elevation.§ All traces of both have now been removed. Boetius tells us that in

*"The terms of the peace concluded between them were:—(i.) That the Danes and Norwegians should withdraw their persons and effects from Scotland, and within a set time evacuate those places they had in Murray and Buchan. (ii.) That during the lives of both kings, Malcolm and Sueno, neither of the nations should attempt hostility against the other, nor be assisting to such as would. (iii.) That the field of battle should be consecrated after the rites then in use, and made a cemetery or burying-place for the dead (iv.) That the Danes, as well as the Scots, should be decently and honourably interred." *A New History of Aberdeenshire. Smith. Part I.*, p. 441.

† The battlefield and numerous tumuli indicating the graves of the slain in the Howe of Ardendraught were held sacred until about the year 1837" (according to Dr Pratt, 1828). But at that date the farmer of Nethermill invaded the greater part of the field with the plough, and most of "the long respected sepulchral mounds, which had remained sacred and undisturbed for upwards of eight centuries," were rudely destroyed. *A New History of Aberdeenshire. Smith. Part I.*, pp. 442 and 443.

‡ "For tutelar it hath Saint Olaus. He laboured in the conversion of his own Kingdom to Christianity, but was murdered by rebells, A.D. MXXVII. The collect for his day, in the Breviary of Aberdeen, runs thus: 'Omnipotens sempiterne Deus clemenciam tuam suppliciter exoramus ut sicut beatum Olauum martyrem mira providencia regem in terris constituisti catholicum et predicatorem eximium ita apud tuam misericordiam in celis pro nobis facias perpetuum intercessorum. Per Dominum nostrum.' [Breviarum Aberdonense, prop. Sanct. pro temp. hyemali, fol. lxxxi]. In the lessons it is told how he was converted and baptised in Rowen, and became afterward an apostle to his subjects, and that he wrought miracles after his death." *View of the Diocese of Aberdeen. Coll. Abdn. and Banff*, pp. 375 and 376. As Mr Hendry points out (*Book of Ellon*, p. 121), it is most unlikely that the name St Olave could have been given to the Church at the time of its erection. "St Olaf was slain at Sticklestad by rebel chieftains in 1030, and could hardly have been canonized at that early date."

§ "King Malcolm, havand his realm in sicker peace, thocht nathing sa gud as to keip the promes maid to Danis; and thairfore, he biggit ane kirk in Buchquhane, dedicat in honour of Olavus, patron of Norroway and Denmark, to be ane memorial, that sundry noblis of Danis were sumtime buryit in the said kirk. In memory heirof, the landis, that ar gevin to this kirk, are callit yit Croivdan; quhilk signifyis als mekil as the slauchter of Danis. The kirk that was biggit to this effect, as oftimes occurris in thay partis, was ouircassin be violent blast of sandis. Notwithstanding, ane kirk was biggit efter, with mair magnificence, in ane othir place, mair ganand. Sindry of thair bonis war sene bi us, schort time afore the making of this buke, mair like giandis than common stature of men: throw whilk apperis that men in auld times has been of mair stature and quantite, that ony men are presently in our days."—*Bellenden's Croniklis of Scotland*, Book XI., ch. xviii.

his time some vestiges of the first church were still to be seen,* but it is doubtful if at this date even the site can be accurately given.† The position of the second church, however, is well known.‡ It stood on a rising knoll about fifty yards to the south of the Burn of Cruden, and near to the bridge which leads over it at the village of Port Erroll. As late as 1837 "a portion of the east end and the foundation stones of the other walls" were still to be seen; but at that time what remained was demolished, and carted away to form material for a new roadway in the immediate vicinity.§ Two relics, if their history be genuine, are all that now remains to form a link with the existence of these two churches. One is a blue marble slab which stands at the east gate of the present churchyard, and which was brought there more than a century ago from a spot about a hundred yards to the west of the old church. The popular belief is that it was sent from Denmark to be placed over the grave of a prince who was slain in battle: but beyond the fact that it has been in the parish for

* *H. Boetii Scot. Hist., lib. xi.*, ff. 244, 245. The pity is that Boetius is our only authority of any antiquity for the existence of this first church. Mr Cock refers to it in his account of the parish (cf. following note), and Dr Pratt assumes that there *was* such a church: but in all probability each has relied upon the testimony of Boetius, and the local mind, even where well informed, is exceedingly sceptical on the subject. It is difficult to say. For Boetius' trustworthiness as an authority, or rather untrustworthiness, see *Cunningham's "Church History of Scotland,"* *Vol. I.*, p. 149:—"As a historian he had too great a love for the marvellous, and could not refrain from inventing facts, and imbellishing those he did not require to invent with a garniture of his own."

† "No vestige of this chapel is now to be seen, but the place is well known." *Statistical Account of Scotland. Vol. V.*, p. 432.

‡ "The site of the second church just referred to is still plainly discernible".—*Pratt's Buchan.* 4th Ed. p. 43.

§ The following interesting account has been given of certain investigations which were made on the site of this chapel:—"On 28th October, 1857, Major-General Moore, who was on a visit at Slains Castle, superintended the opening of several graves around this chapel and within its precincts. In the centre of what had been the nave of the church, about 4 feet of sand was removed, when what appears to have been the floor was discovered, consisting of a mixture of clay and lime of about 4 inches in thickness. Two feet below this were found, embedded in sand, a quantity of human remains, consisting of thigh, arm, and collar bones, and vertebrae, all in a more or less decayed state. Three skulls were also discovered, lying side by side, each supported by two stones about the size of a man's head. One of these skulls was remarkable for its great size and thickness, measuring about seven inches across the crown—another, scarcely less remarkable for the low forehead and large development of the cerebellum. A jawbone, too, was found, in which the teeth had no cavity, but were perfectly smooth and flat. Part of a terra-cotta lamp lay embedded in the sand within the chapel. In the following year General Moore made a further search in the old chapel. Digging down about two feet below the floor already mentioned, he came upon a second floor similar to the first; and in the sand below he found a skull more decayed than any of those that had formerly been discovered. Several weeks later, Mr Charles Dalrymple found a large well-developed skull, in good preservation, at a considerable depth, on the north side of the altar. A large number of skulls and quantities of human bones were found in the course of excavating a trench in the immediate neighbourhood, in connection with the formation of a water supply for Port Erroll in 1894." *Pratt's Buchan.* 4th Ed., pp. 43 and 44.

centuries nothing is really known.* The other is a rude granite font which stood for many years in front of the old farmhouse of Sandend and which is now at the Rectory. It is said that when the Episcopalians were ejected from the Parish Church they dug it out of the sands from amongst the ruins of the old church there ; and that during the whole time that they worshipped at Sandend, they used it for their services.† Probably another church, which took the place of those already referred to, was built upon the site now occupied by the Parish Church sometime prior to the Reformation or immediately subsequent to it. There is no reference at least to a change of site in the Presbytery Records ; and as we read of an existing church when they open in 1597—a church which had to be rebuilt upon the same site in 1776—the presumption is that the transference of position must have taken place before the old hierarchy had passed away, and at a time unknown. Unfortunately we have no indication anywhere given us as to the nature of the structure which the church built in 1776 replaced.‡

Very little is known as to how the Church was ministered to in these early days. From the fact that originally it was built by

* "In the present churchyard, which is about a mile to the westward of the place, where the old church was, there is a black marble grave-stone, said to have been sent over by the Danish King to be laid upon some of his officers, who were slain in the battle. There is no inscription upon it. But the incumbent, upon enquiring into the meaning of a groove in the middle of the stone, was told there had been a plate of copper, inserted into it, with some inscription."—*Statistical Account of Scotland*. *Vol.* V., pp. 432 and 433. "About a hundred years ago [it] was removed to the Parish Churchyard, where it still remains." *Pratt's Buchan*. 4th Ed., p. 43.

† "In front of the old house at Sandend, and in the centre of the area where the people assembled to hear divine service from the window of the house, there might have been seen until a very recent period a rude granite font, sunk deep into the ground either by its own weight or for some domestic purpose. It is said to have been dug from the ruins of the old Danish church on the Links, and appropriated to the use of the ejected congregation. Regarded simply as a relic of olden times, it is invested with interest; but associated as it had become, with the history of a fallen hierarchy, its importance is greatly enhanced. On application to the possessor of this remnant of antiquity, it was kindly resigned, without a moment's hesitation, into the hands of the late incumbent of St James's, and remains at the Parsonage, an ecclesiastical curiosity." *Pratt's Buchan. Note to the Third Edition*, p. 368.

‡ It has been suggested to me that the stones forming the ribots of the windows to the oldest part of the present church may very well have been taken from the previous structure and rebuilt into it. In contrast to the rest of the building, which is of granite, these stones are of limestone, and show sculptural traces. There is, however, no way of verifying this suggestion. The Kirk-Session records are hopelessly uncommunicative. "1776, July 14. This day the minister intimated to the congregation that there would be no more public worship in this church till it be repaired (it being to be pulled down this week), but that there would be one diet of public worship at the Manse next Sabbath, about the ordinary time, and every Sabbath thereafter (if the weather be good) till the church be repaired." Then—"Novr. 3d. Being the first time that publick worship was performed in the church since it was rebuilt, the minister preached from Psalm 84., 1." Cf. *Infra*, pp. 80 and 81.

Royal command, one might infer that for a time at least it enjoyed the services of a regular incumbent ; and according to Boetius this was the case. Provision was made, he says, for the daily performance of services, and a stipend provided from the public exchequer for the priests appointed to perform them.* In the year 1157, the church, with its pertinents, was confirmed to the See of Aberdeen by Pope Adrian IV. ;† and in the year 1256, it appears as one of the prebends of the Cathedral of St. Machar. By the constitutions of Bishop Ramsay‡ (of date April 18th of that year) the prebendary of Cruden was required to find a deacon to serve as his vicar in the cathedral.§ John of Cruden appears as a witness in a charter of St Nicholas Cathedral, dated 13th November, 1440, and Thomas of Cruden is referred to in another charter, under date 1454.‖ In that same year he is also mentioned in the Burgh Records of Aberdeen, where it is recorded that, before settling a dispute which had arisen between Theman a goldsmith and William de Haya, "Thome of Croudane" must first be "spek with."¶ John Hay, Rector of Cruden, is referred to in two entries in the Burgh Records, dated respectively 25th August, 1478, and 22nd June, 1480. The first speaks of him as witness to a decree pronounced by the Baillies' Court of the city of Aberdeen in an action between Alexander Setoun of Meldrum and Robert Duguid of Auchinhove. The second tells how a certain David Hill, a citizen within the bounds, for disturbance of the peace and for wickedly breaking a silver bowl

A relic of this Pre-Reformation Church, however, which admits of no doubt, is the font now lying in the Manse garden. This is the font mentioned by Dr Pratt (*III. Buchan*, p. 367) as the "legitimate font still in existence," and in his time it had evidently been left in the churchyard. Like the font at Slains, it has undergone mutilation at the hands of iconoclasts (probably during Covenanting times), a large piece having been knocked out of the side. But Dr Pratt is wrong in thinking that the "pewter baptismal bason" referred to in the inventory of utensils handed over by Mr Wardlaw in 1717 (See *infra*, p 67) must have been an alms-dish. The inventory is quite accurate; as the font had doubtless been set aside as useless long before that date, and the Kirk-Session records show that the basin referred to was renewed in 1781 :—"For a new pewter Baptism Bason 5 ss. Ster., of which 10d was discounted for the old Baptism Bason—4s. 2d."—(*K.S. Reg. Coll. and Dist.*). Indeed the renewed basin is still in existence, and was exhibited two years ago in the historical section of the Glasgow Exhibition as a rare example of pewter ecclesiastical vessels.

* *Hist. Boetii.* Fol. 253, sect: 80. *Pratt's Buchan.* 3rd Ed., p. 44.

† *Regist. Episc. Aberdon., Vol. I.*, pp. 6, 85. "Adrian IV., better known as Nicholas Breakspear, the one Englishman whose lot it has been to sit in the seat of St Peter."—(*Book of Ellon*, p. 122).

‡ "Peter Ramsay, doctor in divinity, a monk of Aberbrothock. He dyed, A.D. MCCLVII."—*View of Diocese of Aberdeen*, p. 161.

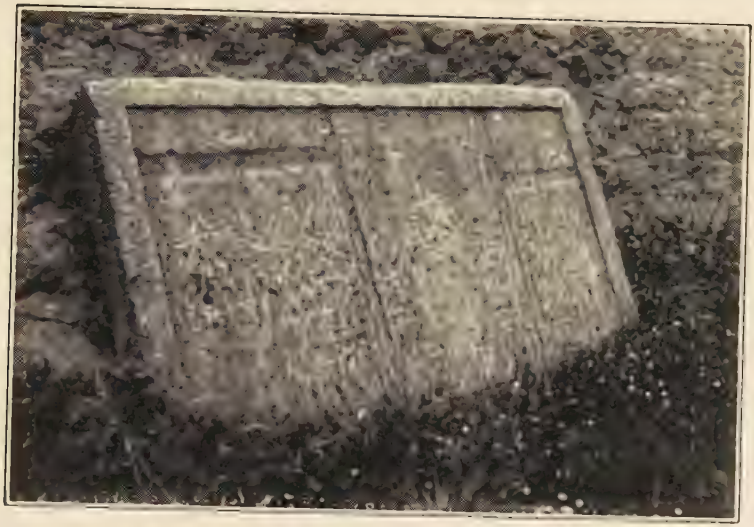
§ *Regist. Episc. Aberdon. Vol. II.*, pp. 47, 65.

‖ *Regist. Episc. Aberdon. Vol. II.*, pp. 262, 263. "Carta Johannis Levyngstone pro fundatione capellanie ecclesiæ beati Nicholai."

¶ *Burgh Rec. Abdn.*, p. 404

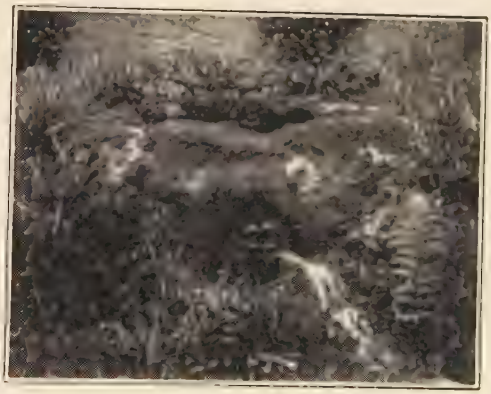
belonging to a venerable man, Mr John Hay, Rector of Cruden (venerabili viro magistro Johanni Hay rectori de Crowdan), was found guilty by the Baillies' Court, admonished and fined.* By a bond of man-rent also, entered into in 1483 between Alexander Irvine of Lonmay and "a noble and mighty Lord, William, Earl of Erroll," he is appointed an arbiter of Irvine's fee. In this bond he is styled "prebender" of Cruden.† From two interesting documents in the Charter Room at Slains Castle we also learn that a certain John Ogilvie of Cruden was inducted as canon and prebendary in the Cathedral in the year 1555. One document, indeed, is the Precept of Pope Paul ordering his induction; the other an edict, from the same source and of the same date, making provision for him in his canonry.‡ But the troublous times of the Reformation seem to have shattered all these arrangements, for when next we hear of the church it is served by a reader hailing from Peterhead. At Lammas, 1567, John Wilson was reader, and from 1574 to 1580 William Moresoun. The first, however, is a mere name, and beyond the fact that the latter was for a time minister at Peterhead, and held Cruden in addition, nothing is known of him.§

* *Burgh Rec. Abdn.*, pp. 409 and 410.
† *Hist. Earldoms*, p. 233.
‡ *Collections for Hist. of Aberdeen and Banff. Vol. III.*, p. 119. *Pratt's "Buchan." Appendix to Third Edition*, p. 366.
§ *Scott's "Fasti," III.*, pp. 605 and 632.



The Danish Stone.

The Font at the Manse.



The Font at the Rectory.

Ecclesiastical Relics (Pre-Reformation).

"Whatever authentic records existed at the time of the Revolution must have disappeared amid the general ravages of the period; and so completely have all vestiges of its ancient government been obliterated that the intervening history of the Church is almost a blank up to the memorable period of 1715: and possibly all that could have been obtained—at least from the time of the Reformation—under less exterminating hostilities would have been a record of the peaceable discharge of those parochial duties which fall to the lot of every parish priest."*

Mrs J. B. Pratt.

(From *M S. Account of the Parish of Cruden*).

* *The following chapter is rather a contradiction than an elucidation of the above statement, but it is of interest as revealing how far a guess may hit or miss the truth.*

THE UNDIVIDED CHURCH : FROM THE REFORMATION TO 1716.

I.—THE FORMATION OF THE PRESBYTERY OF ELLON.

The first minister of whom we read as having been ordained to Cruden is Mr Alexander Bruce, who was admitted some time prior to 1st March, 1584, and who seems to have divided his energies between this parish and the joint parishes of Slains and Forvie. We find at least that in 1585 they were also under his care, and that in 1588 he went to Slains to reside there. Two years afterwards, however, he returned to Cruden, and remained there till 1594 : but at this last date he seems to have gone back to Slains, and to have taken up his abode there permanently ; for when the Presbytery records open he appears in them as minister of Slains,* and the first matter to which the Presbytery are asked to direct their attention is the case of a Mr John Alexander, schoolmaster in Peterhead, who had intruded himself as reader at Cruden. In the interval between Bruce and the reader, mention is also made of a Mr James Leisk as having been minister for a short time. It must, however, have been very short—at most fifteen or sixteen months.†

The Presbytery of Ellon was instituted in 1597. Previous to that date most of the charges were attached to the Presbytery of Aberdeen, but on 14th October of that year an application was

* Bruce would not appear to have been a *persona grata* in Cruden. Shortly after the erection of the Presbytery (Dec., 1597) he craves permission to work the glebe at Cruden until a minister should be settled there : but a strong petition is presented by the parishioners against his being allowed to do so. They tell Mr Read of Logiebuchan, who preaches there the following Sunday that rather than grant Bruce permission they would prefer to labour and sow the glebe at their own expense—"to allure a man to accept the charge." With his own parishioners in Slains also Mr Bruce was not exempt from difficulties. A complaint came up before the Presbytery in 1599 that he did not make his residence at the church : and in the same year he got involved in a quarrel with one of his parishioners, Gilbert Stevenson of Ogston, the settlement of which had finally to be entrusted to the good sense of the Earl of Erroll. He died in all likelihood in 1611. On 9th January of that year he is spoken of in the records as "sick," and his name does not appear again. On 11th Feb., 1614, one Stephen Masoun is seen to be his successor. *Scott's "Fasti," III.*, pp. 605.—*Mair's "Narratives,"* pp. 6, 27, 90.

† He subsequently held in turn the charges of St Fergus, Logie-Coldstone, Braemar, and Leochiel-Cushnie ; but was never long in any one of them. Nothing is known as to his character or previous history, though probably—a suggestion of Scott—he may have been the "son of Walter Leisk of that ilk."—*Reg. Assig. Collect. Abdn. and Banff.*—*Scott's "Fasti," III.*, pp. 605, 639, 534, 530. 562.

laid before the Synod, asking that they might be disjoined and allowed to meet at Ellon, the reasons alleged being the distance of the parishes from the city, and the heavy expenditure which a journey there involved upon each of the ministers. The Synod complied with the request, and defined the bounds of the Presbytery practically as these are at this day.* Udny had not been erected into a parish but was to be included as soon as its erection was complete, and Barthol Chapel, of course, had no existence: otherwise the parishes are the same. The Presbytery would appear to have met almost immediately afterwards; and the first business of which we have any record refers, as has already been mentioned, to the intrusion of a reader at Cruden.

Since he hails from Peterhead, and is thus under the jurisdiction of the Presbytery of Deer, Mr Herriott, the minister of Ellon is appointed to go to Deer the following day, and to lay the matter before the Presbytery there. Power is also given to him to insist that Mr Alexander should be summoned to meet the Ellon Presbytery the following Wednesday and to answer for his presumption. A petition which is presented from the elders of Cruden, asking that he be allowed to read until a regular minister be appointed, is refused. The Presbytery agree, however, to another request—namely, to 'travel' with a certain James Ross to be their minister: and negotiations are proceeding for his settlement, when a letter is received from Ross declining the charge on the ground that Lord Erroll had refused to sign the security for his stipend.† The Presbytery therefore resolve to seek advice, and grant a commission to Mr Read of Logie-Buchan to consult the Synod of Aberdeen. On 11th January, 1518, he reports that the Bishop has been instructed to write to Lord Erroll informing him of Ross's declinature,

* The answer of the Synod, as engrossed in the Presbytery Minutes, is in these terms:—"The quhilk day ye brethren off ye province of Aberdeen advysedly considerand . . . . and consented yairto, ordained ye erection off ane presbyterie at ye kirk off Ellon, appoynted ye ministers off ye kirks off Fovern, Logy, Ellon, Tarves, Methlick, Slains, Cruden, and Chrystis Kirk (Udny), when it is planted to repair yairto *hinc inde*, and earnestlie desired the commission off the Generall Assemblie be yair powers . . . . yis necessarie erection." It is signed by the Moderator and another, and two commissioners of the General Assembly. *Mair's "Nar.,"* p. 2.

† "And yat because ye conditions were not fulfilled, to witt, ye subscription be my lord Erroll off the securitie for his yeirlie." *Presbytery Records.* It is interesting to remember that it was on 25th June of this year that Lord Erroll made his peace with the Church and professed his adherence to the Protestant faith. Subsequent events, however, showed that his penitence was merely nominal: and it is not therefore to be wondered at if he refused to guarantee the stipend of a minister preaching a faith which he abhorred. Cf. *Cunningham's Church Hist. of Scot., Vol. I.*, p. 444 *et seq.*

and asking him either to appoint a minister himself to the vacant charge or else to leave the appointment in the hands of the Synod.* Which of these alternatives he adopted it is impossible to say, as the records make no mention of a reply (most probably the latter): but in the following March there is an entry to the effect that one Mr David Rattray is "about to be planted as minister of Cruden": and this event must have transpired not long afterwards, for in the minutes of a meeting held on 24th May he is spoken of as present, and as being a member of presbytery.†

II.—DAVID RATTRAY'S CONTUMACY.

Rattray came to Cruden from Philloth (Fraserburgh). He is first heard of as minister of Slains, where he would appear to have acted for a short time during an interregnum in the pastorate of Mr Bruce. From Slains he went to Bervie, and from Bervie to Fraserburgh; but his ministry in these three places put together only covers a period of about ten years.‡ He remained at Cruden for the rest of his life, and his doings bulk largely in the Presbytery Books up to the year 1628—a record of contumacy and neglect which it would be hard to beat.

At this distance of time it is impossible to estimate with any accuracy how far we are right in condemning Rattray. Ideals of ministerial diligence have changed as well as social customs and habits of life: and many of the faults which we find slumped together in him were no doubt shared to a certain extent by several

* "Ye bischope wis appoynted . . . to pen ane letter to ye Earl of Erroll shawand him yat Mr James Ross could not be moved to accept the charge, and yairfor desyrand him aither be ye advyce off ye presbyterie off Edinburgh to choice and direct ane man out off ye south to be tryed to ye kirk in yis country and placed at Crouden, or elss giff he culd not be haid to wrytt to our nixt provinciall Assemblie . . . committing to us ye election of ane man." *Presbytery Records* (*Ellon*), *Vol. I.*

† The Presbytery, however, do not forget the offence of Mr John Alexander. He is summoned to a meeting at Ellon on 21st December, 1597; and, having compeared, is accused of usurping the office of reader "without any power from our presbyterie." He admits having read one Sunday, but declares that he did so at request of the parishioners and without any thought of offence—indeed, "he had been upon ye exerceis befoir, and ordinarily red at Peterhead." The Presbytery feel that their dignity and rights are too much imperilled, however, to be generous: and (evidently acting by advice from the Synod of Aberdeen) "discernit ye said Mr John presently to acknowledge his offence upon his kneis, and siclyk upon Sunday . . . in ye kirk of Crouden befor ye pulpit upon ye qlk day Mr John Reid was appoynted to teache thair, and receive his repentance upon his kneis. The said Mr John Alexander entered presently to ye obedience of ye ordinance, and promised to fulfil ye same." *Mair's "Narratives,"* p. 3.

‡ He was at Slains 1586-88, "having Furvie also under his care;" at Bervie 1589-92 (?): and at Fraserburgh 1593-96;" Cf. *Scott's "Fasti,"* Vol. III., pp. 612, 859, and 626.

of his clerical brethren. That he was not devoid of ability, and had also gifts of persuasion, must be conceded. While at Fraserburgh he wrote a Latin verse to commemorate the fact that the town received its name from its patron, Sir Alexander Fraser of Phillorth ;* and once at least we read that the Synod, recognising his fitness for the office, appointed him, along with Mr Herriot of Ellon to wait each week upon Gordon of Gicht and to instruct him in the Protestant faith.† But making every allowance, he still presents an unedifying spectacle. If gifted, indeed, his gifts rather serve to draw upon him our opprobrium, for they leave him without the excuse of incompetency which might otherwise have been urged in his defence.

The first trace of laxity which we find in his conduct is his custom of absenting himself from the meetings of Presbytery. On 5th November, 1600, there is a note to the effect that he is excused, "being ridden to Fraserburgh . . . . . anent the reparation of his kirk" :‡ and on 16th December of the following year we find a similar but more ominous entry—"In respect of the absence of . . . . Mr David Rattray . . . . fra the designation of glebis this last oulk, [his] censure is remitted to the Sinodal."§ To the end of his ministry it is the same thing. Complaint has to be made of his absence, and David has his excuse always ready to hand. At one time his daughter is at the point of death ;‖ at another "he haid ane sair fuit, and wes not able to travell, as also for ye stormy wedder," (this forms an excuse for two absences)¶ : again "he yied south with the bischopis advyse to Sanct Androis"

* The previous name of Fraserburgh was Faithlie. Until Sir Alexander Fraser's time it seems to have been merely a fishing village; but in 1576 he built a harbour, and added to the beauty of the town by the erection of several public buildings. He obtained its recognition, by the favour of King James, as a burgh of regality, and secured for it the right of planting an university, "equal in privileges to any other in the Kingdom." David Rattray's lines are as follows:—

Hoc tibi Fraseria populis Rex curia nomen
Hoc dedit a proavis nobile nomen eques;
Vive diu felix, vero pietatis amore:
Vive memor tanti nominis usque tui.

(See *"Collections on Shires of Abdn. and Banff--View of the Diocese,"* p. 431). The following happy translation has been afforded by Mr James Mill, M.A. (Oxon.), Latin Lecturer, University of Edinburgh:—

The King has given thee, Fraserburgh, this name that all may own it thine:
A Knight has given this name—the famous name of his own ancient line.
Long mayst thou live and prosper: cherish aye love of the good and kind,
Live on, and may the thought of thy great name dwell ever in thy mind.

† See *Selections from Eccl. Records of Abdn.*, p. 178.
‡ Cf. *Mair's Narratives*, p. 35.
§ *Ibid.*, p. 35. ‖ *Ibid.*, p. 40. ¶ *Ibid.*, p. 72.

(this is admitted): yet again his son is sick of the "gulset":* and so forth. Sometimes, indeed, whole months pass, and David never put in an appearance, when the Presbytery are content, perhaps, simply to state the fact that he is "again absent."† At other times they resort to rebukes and fines, but apparently with no better results.‡ It is evident, also, that when he condescends to an explanation they do not always believe him. The following entry, at least, under date 17th March, 1613, is significant:—"Mr D. Rattray gave his excuse for his absence be convoying his guid sone to Abdn. to cure him of ane sair ee, *and gaive his aith thair upon.*"§

The same applies to his contributions to the "weekly exercise." As is well known, it was the custom in these days for the members of Presbytery to devote a certain part of the time at each meeting to the consideration of some doctrinal topic or some controverted point of scholastic philosophy. One member was appointed to lead, and another to continue the discussion; and first attention was always given to what were thus known as the "exercise" and the "eke." When Rattray's turn came he was invariably censured. On 5th October, 1605, we read, "Mr David Rattray teichit upon the controversie *de ecclesia*. Efter prayer the doctrine beand censured, the teicher was rebukit that he proceidit not ordourly, but confoundit ye questioun: as also for unreverent prayer and forme thereof efter sermon, posting it over with speich."|| Again on 2nd March, 1608, Mr David Rattray who "teiched, is admonished to teich with ane better methode in tyme coming and not to pass ye bounds of ye hour appointed."A "24th April, 1616. . . . Mr David Rattray teichit, I Cor. cap. 2. Mr Thos. Gardyne addit. . . . Ye doctrine being censurit, they were baith admonished to be mair sensibill, and to follow the licht of God's word."B On one occasion they paid him out by making him to do his exercise over again. "5 March, 1623. . . . Mr David Rattray taucht of ye contraversie of ye sacrifice of ye mes (Mass) . . . and becaus ye said Mr David satisfied not ye brethren thairfor he was ordainit to proceed in ye mater of ye said contraversie and end ye samen at ye next meitting."C

In 1603 we find him for the first time in serious trouble. The cause is not easy to determine, as there is a gap in the Presbytery Records immediately previous to that date, but from the Synod Records we learn that "he was accused of being absent from the

* *Mair's Narratives*, p. 57. † *Ibid.*, p. 72. ‡ *Ibidem*, p. 91. § *Ibidem*, p. 98.
|| *Mair's Narratives*, p. 57. A *Ibid.*, p. 52. B *Ibid.*, *p.* 98.
C *Mair's Narratives*, p. 115.

Provincial Assembly, 23rd April, 1601, and ordained to pay V merks under pain of suspension"* ; and the probability is that he had neglected the warning, and allowed the suspension to take effect. On 2nd November, 1602, it is plainly evident that something is far wrong. Mr Herriot of Ellon, who had been appointed to preach at Cruden on the previous Sunday, reports to the Presbytery on that date "that he could nathir get the kirk durris patent, nathir any of the congregation present"† ; and shortly afterwards, in January, we find an entry to the effect that Mr Rattray has been "usurping the ministry contrair the ordinance of the kirk." His rebellion brought down upon him once again the indignation of a higher court. On 7th March Mr Herriot was ordained by the Presbytery to summon him to the Synod in order "to heir and see process of deprivation led against him." Mr David, however, was indifferent to all rebukes, and scorned all threats. He neither answered their summons, nor put in an appearance ; and when they intimated to him that they meant to pay a visit to Cruden on the 8th of the following month, he thought that prudence was the better part of valour, and decamped for the day to a safe retreat. It is quite amusing indeed to read the account of how the emissaries of the Presbytery were received, and of the preparations which David had made to thwart them. On the first occasion Mr Herriot came alone. He found David absent, the Manse and Church locked, and only a few of the people convened to meet him. "The officiar beand requyrit be him to oppin ye duris affirmit that quhen he lokkit them he laid ye keyis on Mr David Rattray his buird bot knew not quhair they war now." A second visit was equally fruitless. On this occasion quite a deputation appeared—most of the members of Presbytery being present, and also several of the barons. They had made the mistake, however, of again advertising their approach : and this, so far from bringing David to repentance, only made him the more careful that no loophole should be left, whereby they might get into the church or have an opportunity given them of reading an edict against him. As before, they found the doors locked : but this time "sa fastinit be new naills, steppils, bolts of yron (iron), and raissing (resin)," that it was utterly impossible to effect an entrance. Some one bethought of the windows (for the intention had been to conduct a regular service, and the records tell how mothers even were present with infants to be baptized) ;

* *Scott's Fasti, Vol. III.*, p. 605. † *Mair's Narratives*, p. 41.

but when the attempt was made to get in through them, it was found that they also "war sa fastinit, as said is, of set purpose, that they could not get them opinit." "Moreover," follows the sad comment, "reportit that there thai gat na support for Geneva"—a collection on behalf of the Protestant refugees in that town, which had been intimated by Mr Herriot on his previous visit. A third attempt was made to secure a pacific settlement, but it also proved in vain. The Presbytery sent Mr Thomas Tullidaff, the minister of Foveran, to interview David, and to obtain from him a promise that he would submit to the Presbytery's jurisdiction. This was his report. "Found the church doors fast as before, and was forced to preach and administer baptism in the kirkyard."*

In fact for several months the conflict went on, but no progress was made. On the 11th and 25th of May, David was summoned to appear at Aberdeen, but carefully abstained from presenting himself, and made no response. On the 8th of June he was summoned anew to Ellon; and Mr Peter Blackburn, Mr Archibald Blackburn, Mr John Forbes, and Mr James Ross, ministers of Aberdeen, were also asked to be present and to give their advice. But David neither appeared nor sent excuse, and it would seem that the meeting broke up without coming to any conclusion as to how to proceed against him. And then follows the most curious part of all. Another gap occurs in the Presbytery Records, extending over a period of fully nine months, and when they reopen we find that David is again installed, and is as active a source of trouble as ever. From the records of the Presbytery of Aberdeen, however, we learn that at a meeting held there on 30th November, 1604, in conjunction with the brethren of Ellon, he absolutely "refused to submit, and appealed to the King and General Assembly;" and the probability is that as the times were so troublous, the Presbytery resolved to sist proceedings altogether. This, of course, is a mere guess, but everything points to it as the most likely solution.†

But if the Presbytery expected that by thus heaping coals of fire upon his head, Mr David Rattray would prove contrite, or turn into a diligent minister, they were vastly mistaken. The old state of affairs went on—if anything became worse: and new sources of aggravation, previously unheard of, began to loom upon the horizon. At the 1605 visitation (and in those days a Presbytery was

* *Mair's Narratives*, pp. 41 and 42.

† *Mair's Narratives*, p. 42. *Scott's Fasti*, Vol. III., p. 605. Lord Erroll must also have been a disturbing factor in the calculations of the Presbytery. Cf. *infra*, p. 37.

expected to visit each parish at least once a year) the elders complain that beyond the morning service they get no instruction in doctrine and they crave for afternoon catechizings.* In 1607, it is found that discipline is carelessly administered, and that no proper record of cases is kept; that the poor are neglected, and that even the fabric of the church is allowed to fall into disrepair—the slates being riven on the south side of the roof, and the roof thus failing to exclude rain.† In the years 1608-9, no less than three cases come before the Presbytery, all of which cast a lurid reflexion on the morals of the minister of Cruden and his lax views relating to at least one point of ministerial superintendence, viz., Sabbath-observance.

In the first of these a piper, Robert Kailman by name, is rebuked for drinking, piping, and dancing openly in the fields for several Sundays: when he pleads as his excuse "that there was the lyk sensyne on Sonday . . . . in John Alleis house in Westertoun in Cruden, at ane marriage there quhilk wes solempnizit be Mr David Rattray . . . and that he was able to prove . . . . that there wes drinking in housis and fuitball and playing and dancing opinlie in the field—the people of the paroches adjacent convening in gryt numbers." David, of course, had his explanation ready. He only consented to make the marriage, he said, on condition that there should be no profanation of the Sabbath; and though his explanation is accepted, yet he is rebuked—that fact in itself being enough to justify the inference that there lurked a fear in the minds of the brethren that everything was not exactly as it ought to be.‡

The next case relates to a complaint of Mr Merser of Ellon, and is even more conclusive in its evidence. Whilst reproving a parishioner for Sabbath breaking, he reported, it was cast up to him that the minister of Cruden was a far greater offender than he (the parishioner) was; for that "upon Sunday preceding Lowren fair, Mr Rattray with his wyf and some servands tuik jorney fra his hous in the morning agetwards towards Lowrin fair, and left his charge and travellit that haill day." David has to confess that it was so, and the worst has still to follow. "Inquirit," runs the narrative, "gif he had sanctifeit the Saboth that day be repairin to ony kirk, he answerit that he purposit to have sanctifeit it at the kirk of Belhelvie,

* *Mair's Narratives*, p. 55. † *Ibidem*, pp. 63 and 64.

‡ *Mair's Narratives*, p. 76. The piper did not escape. He was sentenced to pay a fine of 13s 4d, and to make repentance at Logie, "as ane fornicator at all points."

but that the pepil war disolveit and the doctrine ended befoir he cam thair."*

Whilst the third instance, which comes to light is during the visitation of 1609. Complaints are made to the Presbytery on that occasion that Sunday labouring is quite common—"leiding, scheiring, milling, killing, windowing, and siclyk": and as there is no mention made of David having volunteered any explanation or excuse, we may with fair assurance take it for granted that the complaints were all too true.†

It would be wearisome, however, to recount the whole story of his iniquity, and to tell how for other twenty years he vexed the righteous souls of the presbytery, and made religion stink in the nostrils of the people. Suffice it to say that matters went from bad to worse, and that latterly he seems to have lost all self-respect. New and weird crimes for a minister began to be whispered about the Parish. One day it was said he turned his Manse into a public-house and made his wife and daughter act in the capacity of barmaids.‡ Another time he tried to obtain money by holding up his glebe-rights to sale.§ On another occasion he usurped the poors' money‖; and when in 1617 a new bishop was appointed¶ and came down to pay his first visit, things had come to such a pass that there was not even one extenuating circumstance which could be urged in his defence. "He teiches ilk Saboth when he is at hame," runs the report of the elders, "bot hes been abstracted thir two years bypast." Vagabond beggars are given a residence. The burial silver is not

* *Mair's Narratives*, p. 77.

† *Ibid.*, p. 81. Later, indeed, we find Sabbath-breaking indulged in to an even greater extent, and in a fashion altogether shame-faced. "22nd July, 1624. The brethren are informit to their gryt grief that everie Saboth day there is a market at the kirk of Cruden, upon the quhilk, the officer, Patrick Clark, being present and posit, confessit the same." *Cf. Mair's Narratives*, p. 119.

‡ "Inquired at if he made his house a tavern on Friday and Saturday last, 'being ye market day at ye kirk of Cruden—Confessit that some friends cum and drank with him out of other paroches, and that his wyf and dochter gadderit ye lawing.'" *Mair's Narratives*, p. 98.

§"Mr Rattray is inhibited to set any tack of his benefice in prejudice thereof."—*Mair's Narratives*, p. 99.

‖ "Such penalties as were got in Mr Rattray took possession of and used according to his pleasure, giving no account." This is the complaint at the visitation, 21st Sept., 1626; and it is arranged that all penalties shall be received in the presence of the Session, "and twice onlie in the yeir the kist to be oppinit, and the common guid distribute be the sicht of the pastour and elders."—*Mair's Narratives*, pp. 123 and 124.

¶ This is Bishop Alexander Forbes, the successor of Peter Blackburn.

taken up. The kirk is ruinous and the kirkyard dikes down, and Mr Rattray himself "putts his cattell and hors in the kirkyard."*

As he grows older, he becomes if possible even more indifferent. In 1618 he is before the Presbytery charged with sending his man to harvest his crops in Crimond on the Sabbath. Evidently he had been farming a bit of land there.† In 1623 he is summoned to pay up his arrears of debt to the Presbytery's Bursar: and at the same time he is warned, on pain of suspension, that he must hand over to Mr Reid, the minister of Banchory, the sum of 51 merks—the price of certain books which he had bought from him but never paid.‡ Whilst later in the same year he is found "lying registrat at the Horn." In other words a summons has been issued against him for debt, and he is terrified to leave home lest he should be cast into prison.§ The report at the annual visitation that year is melancholy in the extreme. He is "the same man that he was befoir, even as he was when the Bishop visited the kirk last. He taucht on the Saboth day befoir none even as he did, keeps Sessiounes and exercises Discipline as of befoir. Thair was na Catechising, the kirk yaird dykes war down, the kirk ruif ruynous, the kirk windois nather broded nor glassed. The penalties not taken up nor na compt maid of the common guid. . . . Mr D. Rattray being removed, the haill brethren, all in ane voce but exceptioun lamented his case, and the case of that pepill where he servit, affirming that they never knew him to cleith himself as become him in his Ministrie, and that he had done na guid bot much evill in his calling in that place."‖ Two years later (1625) his degradation has reached its limit. Asked by the Presbytery on 29th June to explain his absence from several previous meetings, he answers that "he wes newlie cum hame fra his waird, quhilk wes the caus of his absence the dyetts bygane sen the last Assemblie held in Abdn. in Apryll." He had been captured at the April Synod, and had been in prison for two months !¶

Nowadays one wonders how such a state of affairs could have

* *Mair's Narratives*, p. 101.

† The order comes from the Synod really (Oct., 1618), for him to appear at Crimond—"thair to satisfie for the scandall gavin be him in the said parochin be labouring his cornes on the Saboth day."—*Mair's Narratives*, p. 103.

‡ *Mair's Narratives*, p. 115.

§ He has so little sense of shame in the matter that when summoned by the Bishop to appear in Aberdeen to explain his attitude on a certain question of presbyterial superintendence, he excuses himself on the ground that he was "registrat at the Horn and captioun agains him, of the quhilk he feirit execution."—*Mair's Narratives*, p. 117.

‖ *Mair's Narratives*, pp. 116 and 118.

¶ *Ibid.*, p. 120.

been brooked for even a fraction of the period during which Rattray lived and reigned in Cruden. It was not as if his offence were a mere slip, partially expiated by an immediate repentance, and by an equally speedy promise of amendment. It was the deliberate and persistent evil-doing of a clever rogue, who knew as well as anyone the calls which duty made upon him, and how vexatious his conduct must have been alike to his parishioners and to the Presbytery to which he is responsible.* But the times were semi-barbarous, and the distances great. There was no organised power sufficiently strong to effect his removal even when it had been decreed. And it is to be feared that the influence of the Earl of Erroll† had more to do with prolonging David's extended career of contumacy than all other forces put together. For at heart the Earl was still a devotee of Rome; and though it can hardly be supposed that he had any love for David, or for his selfish and lazy habits, yet it must have been a sweet revenge to think that he could keep him (as the minister whom the Presbytery themselves had appointed) to be a sore thorn in their side. Besides he would naturally reason that David was less likely to be exacting, than a more earnest minister might be, about his own attendance at Church, and his presence at a communion which he disliked. Indeed, this inference is plainly brought out by the fact that when the Presbytery, lamenting the want of a "powerful ministrie" in Cruden,‡ tried at one time to force on David an arrangement, whereby he should exchange pulpits with his brethren during such periods as the Earl was in residence at Slains Castle (or Bowness as it was then called), he boldly defied them—defied them even when they threatened him with suspension — and took refuge behind the Earl's name. "Whereupon," proceeds the narrative, "the brethren delt most ernestlie with the said Mr David yet to give way to the edificatioun of his own flesh and to obey his ordinance as becam him, quhilk the said Mr David altogidder refusit to do; and insted thairof threatenit the brethren with my Lord of Erroll his wrath, assuring them that motioun suld breed commotioun, and that he wold on na conditioun suffer ony man to enter his pulpit, vanting very liberalie

* *Cf.* the complaint of the Presbytery that any seeming virtue which he possessed was entirely of a surface description—"Gif he did onything, it was rather in schow nor uthirways." *Mair's Narratives*, p. 98.

† Francis, the 9th Earl.

‡ "Not only war his ordinar parochiners starving of spiritual famine, but mekil mair be reason of resort thair to my Lord's hous baith of enemyis and friends to religioun." *Mair's Narratives*, p. 117.

of his awn giftis and graceis with dyvers very insolent and disdainful speiches, to the gryt grief of all the brethren present."*

And so David continued minister of Cruden to the end—or rather until such time as he himself found it convenient to demit office. In the year 1628 there occurs in the Presbytery Records one of those awkward breaks which we have no means of filling in, and so we cannot tell for certain what led to his demission : but when they reopen in 1632 we find that his son Patrick is about to be installed in his place. Having satisfied the Presbytery in his "trials," he was definitely ordained to the charge on 2nd September of that year. David, however, was still alive, for Patrick received instructions at his first Presbytery meeting to bring his father up with him to the next meeting in order to give evidence in a certain case of scandal : and the natural conclusion therefore is that David had determined to finish his life in retirement, secure in the confidence that he could thereby obtain the living for his son, inasmuch as any change, which promised a relief to the parishioners from his own ministrations, would find a welcome. But another break which occurs shortly afterwards carries both father and son forever out of sight. Their fates seem to have been linked, but it is impossible to tell in what way. The Records simply bear that in the year 1636 a certain Gilbert Anderson has been recommended by the Bishop to the *vacancy in Cruden*, and from that date forward the name of Rattray disappears from their pages.†

David himself and his doings have occupied so much of our attention that it has been impossible to consider adequately the changes which, during his ministry, time has wrought on the parish, and on the religious life of the community. One change is pre-eminently noticeable, and that is the almost complete disappearance of Popery. As has just been mentioned, the old faith had a zealous supporter in the Earl of Erroll. Immediately prior to the institution of the Presbytery of Ellon in 1597, he raised, with Huntly and Angus, the standard of rebellion in favour of Roman Catholicism, and paid for his action by having his castle levelled with the ground,‡ and his estates forfeited to the crown. He publicly recanted afterwards, and was received into the membership of the Protestant Church : but, as events proved, there was little sincerity in his recantation, and till

* *Mair's Narratives*, p. 117.
† *Mair's Narratives*, pp. 123 and 136.
‡ Old Slains, demolished October, 1594.

his death in 1631 he was watched with a very jealous eye.* His residence being in Cruden, he was directly under the jurisdiction of its minister and Kirk-Session, and of the Presbytery within whose bounds Cruden lay. On 2nd May, 1599 the Presbytery transmit to Mr David Rattray an order of the Synod to charge the Earl, his lady, and his household to communicate at Cruden on the 13th† ; and almost invariably when he is known to be in the country and the neighbourhood, this order is repeated.‡ Occasionally in his absence his lady comes in for suspicion§—once at least she brought down upon her the fierce wrath of all the ministers by a contemptuous disregard of one of their fast-days, and by celebrating the Popish custom of kindling bonfires on Midsummer's eve.‖ Constantly in the records also we find hints that the mass priest obtains more respect at Bowness than the Protestant minister : and in one instance it is made a condition with the Earl of his escaping excommunication that he dismiss from his service a certain "Mr Arthor Pantoun, railling Papist," who is suspected of being a Jesuit in disguise.$ Latterly he seems to have resided mainly at Turriff, or elsewhere outside the bounds, and citations against him cease altogether.¶ Other papists of whom we read in the Parish are

* For the story of his rebellion, recantation, etc., see *Cunningham's Church History of Scotland*, Vol. I., cap. 14.

† *Mair's Narratives*, p. 26.

‡ April, 1607, "In respect the Erll of Eroll is presentlie in the country, the assemblie (Synod) ordaneis Mr David Rait, Mr Geo. Hay, Mr Robert Merser, Mr John Reid, Thomas Tullidaff, and Mr D. Rattray, to pas on Tuesday to my lord and requyre his lordship to communicat conform to his often promises."—*Mair's Narratives*, p. 61. On 1st July of the same year, the minister of Cruden is again instructed to summon him, if within his Parish, "befoir ye meeting to be holdin at Holyrudhous" (on 27th Aug.)—*Mair's Narratives*, p. 63.

§ 3rd December, 1600. "Upon a complaint menit be Mr David Rattray against Agnes, Comptes of Errol, for the contempt of the hearing of the Word, Mr David is ordanit to summond her to this day 15 days." On that day "he testifeit that Dame Agnes Sinclair, Comptes of Erroll, had yeldit obedience to the hearing of the Word preachit, qr.for forder citation against her ceasit."—*Mair's Narratives*, p. 31.

‖ Ellon, 8th July, 1601. Dame Agnes Sinclair, Countess of Erroll, is summoned to this meeting to answer "for contempt of the publict Fast, and for the suspicious and contemptibil (practice) of careing bleezis of fyre about Mr David Rattray's houssis on mydsummer even last." She compears not, but on 12th August she is present at a meeting at Cruden, and explains "be her purgation upon her conscience that nather she nor any of her servants did anything in contempt of the discipline ordinance of the kirk or off the minister's persoun."—*Mair's Narratives*, p. 33.

§ *Mair's Narratives*, pp. 61 and 62.

¶ No impartial student of history can help feeling that the Earl of Erroll was treated very harshly for his faith. Though, as has been stated, he made a public recantation, it was simply on grounds of policy. He was devotedly attached to the old ways, and made no endeavour to conciliate the Protestant Church. Having been thrown into prison, he presented (with Huntly and Angus, who were in similar confinement) a petition to the General Assembly of 1610, offering to subscribe the Confession of Faith and to do anything

Robert Blackhall and his wife in Upper Miln (they are especially rebellious and continue to give trouble down even to the time of Mr Anderson); John Hay in Over Ardmakrone, John Hay in Ardifferie, and Hew Hay in Teuchan.* But towards the end of David's ministry complaints against papists become fewer and fewer. There are still cases of harlotry and of shedding blood—these are the common grounds for Presbyterial processes for many a day to come: but the rigour of the penalties against Catholics, and the terror of the Church's arm, which was in those days the most powerful and far-reaching weapon of vengeance, gradually crushed out any sparks which remained of the old faith. When the Earl of Erroll died in 1631—and the date, it will be observed, practically coincides with the close of David's ministry—Popery may be said to have died with him, not only in Cruden, but in the whole of North-east Aberdeenshire.

III.—Between the Revolutions.

The ministry of Gilbert Anderson, who succeeded Patrick Rattray, is in strange contrast to that which has occupied our attention for so long. He seems to have been a man of quiet and inoffensive habits, anxious to do his duty and to live at peace with all men, but sharing also the weakness of his virtues, inasmuch as his character is without distinction, and has little or nothing to redeem it from the commonplace. He graduated M.A. at King's College, Aberdeen in 1626,† and was evidently a probationer when he was called to Cruden, as he is designated "student in divinity at Aberdeen," and the time which elapses between his nomination and final admission is a period of fully six months.‡

It was in his time that disaster first befell Episcopacy, and that Presbyterianism was set up as the recognised form of Church

that was required of him. At a meeting of the Privy Council, which was held in the Castle of Edinburgh, he professed conformity and a desire to be reconciled to the Church; but that same night he was so smitten with remorse that he was tempted to commit suicide, and sending for the Archbishop of Glasgow in the morning, he told him that he could not bring himself to subscribe to doctrines in which he did not believe. "We may surely," says Principal Cunningham, "regret that such a tender conscience was made subject to such violence."—*Church History of Scotland*, Vol. I., p. 478.

* *Mair's Narratives*, p. 69. In October, 1643, the Synod of Aberdeen ordered Mr Gilbert Andersonne to pronounce ye sentence of Excommunication against Robert Blackhall and Susanna Haitlie . . . ye twenty-nine of this instant, under ye paine of Deprivationne." Blackhall had gone south to join the troops of Charles I.—*Ibid.*, p. 132.

† *Scott's Fasti*, Vol. III., p. 605.

‡ *Mair's Narratives*, p. 128.

government in Scotland. For long the Presbyterian party had waged war with the Bishops, and for long the result of the struggle had seemed doubtful : but the introduction into the Scottish service of Laud's liturgy in 1637—the year after Anderson's appointment to Cruden—seems to have been especially obnoxious, and the whole country immediately rose in rebellion. The result is matter of history. The National Covenant was drawn up, and subscribed by the people in their thousands. A General Assembly at Glasgow, under the moderatorship of Alexander Henderson, ordained the overthrow of Episcopacy. Overtures from the King were refused ; and when a few years later the civil war broke out in England, the Covenanters allied themselves with the side of Parliament. Then followed during the Commonwealth the days of universal Puritanism. The Westminister Assembly gave to the country a Confession of Faith, a Catechism and Directory for Public Worship—all of them Calvinistic in every detail : and for the long period of twenty-two years the pride of the barons was humbled, and the power of Episcopacy levelled with the ground.

North of the Tay, however, it cannot be said that there was really any very great enthusiasm for the Covenant. The ministers were forced to accept it, and they were forced also to make their people accept it ; but in many cases they rebelled, and even where they yielded it was often with a grudge—arguing, it is to be feared, that hypocrisy and compulsion had more to do with their conformity than sincere conviction or earnest faith. In the Presbytery of Ellon we have a typical example. Three of the ministers at first "fled to the King." They returned after a time, and were made humbly to declare their penitence.* Two, including Mr Anderson of Cruden, were only too glad to return to Episcopacy when the Restoration came.† One died in the interval.‡ and one was plainly disaffected.§ Of the whole Presbytery only Mr Strachan of Methlick had any real zeal for the new order, and his connection with the Presbytery ceased almost immediately after the Covenant had been espoused.‖

* Thoirs of Udny, Paterson of Foveran, and Leeche of Ellon. On 9th October, 1639, they made their peace with the Presbytery. "Being again removit, and ye brethren seriouslie thinking upon ye premises, did call thame in and enqueyred if they war willing now to prove obsequiouse to ye Constitutionne of ye kirk now established. They did all faithfullie promise so to do, and to promote ye present reformation so farr as they war able."—*Mair's Narratives*, p. 143.

† The other was Seaton of Logie.

‡ Mair of Tarves.

§ Mushet of Slains.

‖ He was translated to Old Machar, 20th October, 1640.—*Scott's Fasti*, III., p. 611.

The pity is that so far as regards our knowledge of these times, the records of the Presbytery of Ellon are almost as meagre as they could possibly be.* There was evidently lurked a reluctance in the breasts of the ministers to write or say anything whereby they might stand committed ; and as there is also a blank for about fourteen months preceding the overthrow of the Bishops, we have really no clear indication of how the countryside was affected by the change. Undoubtedly, however, it was greeted with little zest. The people followed their ministers, but they followed them for personal reasons, not ecclesiastical.

But there is one thing which must be conceded to the Covenant, and that is, that even where it failed to stir the religious depths, it created a fresh interest in the affairs of the Church, and brought into new prominence certain dead or dying echoes of ministerial discipline. Thus we find amongst other instructions transmitted by the Synod the following :—

Every presbytery must promote the Covenant, and every kirk-session must keep a copy signed by all the members of the congregation. Members refusing are to be noted. Elders refusing are to be deposed.

Every kirk must be visited yearly, and inquisition made as to the elders' oath. Ministers must be closely questioned as to how they "have carried themselves in this blessed reformation."

All processes impeded by Bishops are to be revived again.

Abuse of penny bridals is to be restrained throughout the province, and chiefly pipers.

Those ministers who have husbandry are to be taken note of and reported. No minister is to keep the Saturday's market.

Two sermons must be preached every Sabbath, and the communion must be administered twice a year.

Catechizing of families is to be prosecuted diligently.†

In the same way there is increased diligence when the various parishes are visited ; and we gather from the reports of the visitations during these years certain quaint and instructive facts as to the state

* It would seem that Mr Anderson of Cruden was appointed Clerk of Presbytery on 23rd September 1636; but, if so, he has little to his credit either as regards penmanship or style. The writing is small and execrably bad—his very ink is at fault: and his entries are brief and bald—a great contrast to the full accounts of Walter Black or John Cruickshank, the previous clerks. He only continued, however, for a short time. His writing ends 26th May, 1638, at which date a gap of fourteen months occurs. One thing is noticeable. His spelling is distinctly in advance both of what precedes and follows it. *Cf. Presbytery Records. Mair's Narratives*, pp. 136 and 139.

† *Mair's Narratives*, p. 147.

of the Parish of Cruden. At one visitation we learn that "the Stipend is presentlie five hundredth merks money and twentie bolls ferm meill onlie : ane sufficient gleib. The Manse belongs to ye Minister being coft be him and repaired laitlie on his own charges." Another time we find intimation made to those who have old desks in the church "personallie," that as they are not for the decoration of God's House, they must either renew them within the space of forty days, or else forfeit what right they have to them. John Hay in especial (either Ardmacron or Ardifferie) is requested to remove his desk from the foreloft, that one may be erected there for the accommodation of the "scollers." Yet another time we learn the important fact that "ane Covenant *subscribed by the whole parochiners* (was) produced be the Minister and ordained to be registrat in the Session Book."*

There is nothing to indicate, however, either the type of life or the character of the doctrine represented by the minister himself, and Mr Anderson must ever remain as little more than a name—occupying a necessary niche in our scheme of history, but, like the niche itself, partaking largely the character of his surroundings. At the Restoration, as has already been mentioned, he returned to Episcopacy ; and from that time till his death in 1668, he seems to have lived a quiet and unobtrusive life. The wonder is that he was never called in question for the part which he had played during Covenanting days : but the then Earl of Erroll† was a minor and Lord Kinghorn was his principal guardian, and as the latter espoused the Covenant and the former Episcopacy, he may perhaps have escaped owing to the protecting arm wielded alternately by each.‡ The only other fact of interest which we know about him is to be found in the records of the Synod of Aberdeen. There we are told that, in 1665, he was elected one of the ministers of the city of Aberdeen, and that an attempt was made to force a settlement upon him. He resisted, however, on the ground of "his personal infirmities"—stating that he was "neir the age of three scoir, and so failled in bodilie strength, sight of eyis, weakness in voice, and dulness of earis, as to be unfitted for that charge."§ The Synod (30th October, 1665) upheld him in his opposition ; and considering the fact of his age, and that

* *Mair's Narratives*, p. 151.
† Gilbert, 11th Earl, who died without issue in 1674.
‡ *Mair's Narratives*, pp. 152 and 164.
§ *Ecclesiastical Records of Aberdeen.—Synod*, p. 281.

he died less than three years afterwards,* it is really a matter of surprise that any thought of translating him should have been entertained.†

His successor was another David Rattray—only a David Rattray of a more objectionable type ; for if he has diligence and a greater skill in keeping his faults out of sight, yet he has none of David's courage to redeem them from vulgarity, and his faults, such as come to be known, are of a mean, petty, and unworthy description. This was Alexander Leask, whose sway lasted for ten years from 1668 to 1678.‡

He was a son of the minister of Maryculter ; and had an elder brother John, who also was an aspirant to the ministry, but who, for some unknown reason, was inhibited by the Presbytery of Aberdeen from "candidating" for the vacancy in Maryculter caused by his father's death.§ Alexander was first settled in New Machar : but he can only have been there a few years at most, for the previous minister of New Machar was translated to Udny in 1663,‖ and his admission to Cruden took place sometime before 13th January, 1669.¶ In the

* Some time between 20th June, 1666, and 12th Feb., 1668. On the former date he was present at a meeting of Presbytery : at the latter his death is reported.

† We do know about him three other facts, but they do not add anything of material worth : (1) He was a member of the Commission of Assembly in 1646. (2) He was named by Parliament, 31st July, 1649, one of the Visitors to the College of Aberdeen. (3) He had a son Gilbert, who on 15th September, 1669, was named Presbytery Bursar.—*Scott's Fasti,* III., p. 605.

‡ During the ministry of Mr Leask, the parish appears to have been subjected to a valuation in the year 1674. The following is a list of the heritors at that date, and their respective proportions of valued rent :—

The Earl of Erroll	£4450 16 4
Auchleuchries	324 0 0
The Muirtack	33 6 8
Auquharney	266 13 4
William Hay of Sandend	200 0 0
Earl of Panmure for feu duties of Ardendraught	40 0 0
	£5314 16 4

Scottish Journal, 15th Feb., 1848 (Vol. I., No. 24).

The above valuation is confirmed by the *Poll-Book of Aberdeenshire,* in which it is substantially repeated. The only differences are that the feu-duties of Ardendraught are given second in order, and that the Earl *of Erroll* appears as their proprietor ; also that Auchleuchries and Muirtack are combined as the property of one laird.—*Poll. Abdnsh.* II., p 102. It is also confirmed by Mr Cock, who wrote in 1792 :—"The parish consists of 80 ploughs of land, 70 of which belong to the Earl of Erroll. The valued rent of the parish is £5314 16s 4d Scotch. There are in all 5 proprietors, of whom 2 are resident." *Stat. Acc. Scot.* V., p. 437. In 1840 Mr Philip put the rental at "about £10,000 a year."—*N Stat. Acc. Scot.* XII., p. 979.

§ *Scott's Fasti,* Vol. III., p. 505.

‖ This was George Melvill, M.A., founder of the Melvill Bursaries. Cf. *Scott's Fasti,* III., p. 508 and 547.

¶ *Scott's Fasti,* III., p. 605. He is referred to as minister of New Machar in the Belhelvie Session Register on 5th July, 1668. *Ibid.,* p. 506.

Presbytery Records his name is seldom mentioned. Indeed, beyond the fact that very often he is spoken of as absent, it is never singled out for special mention at all.* In the Records of the Synod of Aberdeen, however, there is one case recorded in which he is a prominent actor. It reveals better than anything else his fickle and uncertain character.

This was the case of Mr George Mill, and relates to a vacancy which occurred at Ellon in the year 1677. Mill was a probationer within the bounds of the Presbytery, who had secured a presentation from the patron (George Gordon of Haddo, tutor to Thomas Forbes, the laird of Watertown). He had lived in Ellon or the neighbourhood for the seven previous years, and was on cordial terms with all or most of the ministers. He had been in the habit, indeed, of preaching for them when the need arose. There was evidently nothing striking in his person or doctrine, but also there seems to have been nothing censurable: and some little time before, when he had spoken of leaving the district, the members of the Presbytery had given him a very creditable testimonial, and had commended his labours to all parishes in search of a minister.† When, however, Ellon became vacant, matters assumed a different complexion. A probationer, whom it might be good enough to bestow a benediction upon and to pass on to outsiders, was not necessarily a suitable person to settle in the Presbytery seat: and when word went round that the patron, on the strength of their presbyterial certificate, had presented him to the living, the members began to chafe and feel

* *Mair's Narratives*, p. 182. On one occasion (Feb., 1671), "some of the brethren represented that it was about the time of his marriage."

† Their testimonial is to the following effect:—"Wee, undersubscriveris, the moderator and remanent brethren of the exercise of Ellon, do by their presents testifie and declair to any whom it may concerne, that the bearer hereoff, Mr George Mill, student of divinitie and preacher of the gospel, hath been, during the tyme of his residence among us (about the space of seven years, or thereby), off a pious, sober, orderly, and unblamable deportment, for ought we ever could learn to the contrair, and that during the said tyme he hath, in his vice, given public specimen of his proficiencie in the studie of divinitie by handling of controversies, and having the exercise and addition before our presbyteriall meetings, and also preaching as he was employed in severall of our pulpitts to our no small contentment and satisfaction, so that we conceive he may, by the Lord's blessing, prove a hopefull and usefull instrument in the work of the ministerie, whensoever and wheresoever it shall please the Lord to grant him an orderly entrance thereto. In testimonie quhairoff, we have subscribed thir presents at the respective places of our residence (not having at this tyme the opportunity of meeting togither at the ordinarie place of our exercise) upon the sixteenth [ ] dayes of June, in this present year of God, MVIC., three score and sixteen years. Sic subscribitur,

Jo. Strachan, Modr. A. Leask.
Mr Georg Anderson. G. Buchan.
Jo. Ross. Wil. Fraser.

Eccl. Rec. Abdn.—Synod, pp. 315. 316.

aggrieved and to discover notorious faults and shortcomings in Mr George Mill which had been hitherto unheard of. In short, they refused to appoint him, and the whole matter was transferred to the judicature of the Bishop and Synod.

Leask, although subscribing the testimonial in his favour, was one of the most active in opposing his settlement; and when the Synod met, he was naturally called upon to explain the contradiction in his conduct. At once he began to make excuses. He said that he did not feel free to speak in public, but that he would give his reasons to the Bishop* privately. Next day (for at that time Synods went on frequently for days together) the Bishop reported that Leask was dissatisfied with the appearance which Mill had made in his trials before the Presbytery. His "exercise" and "addition," he had contended, were deficient in doctrinal clearness; and he revealed a lamentable ignorance of the views of the Quakers—an ignorance which altogether unfitted him to be the minister of a parish, where (as at Ellon) that heresy then abounded. Mill, being at hand, was called in to the meeting, and the members of the Synod subjected him to a close examination. His answers were all that could have been desired; and "the bishop haveing desyred to know the thoughts of the rest of the brethren present, they all told that they were satisfied with (him)."† They delayed their finding, however, until the afternoon, that Leask and his accusers might have an opportunity of explaining their attitude. But when they met in the afternoon there was no Mr Alexander Leask. He had seen that he was in a false position, and preferred to decamp. The Synod sustained the appointment of Mr Mill and also his trial, and the only effect of the opposition of the Presbytery of Ellon was to bring ignominy and contempt upon the recalcitrant members.‡

Not long afterwards Leask bade goodbye to Cruden. The Parish of Turriff fell vacant in April of the following year, and having cultivated the goodwill of the Erroll family, he secured the appointment.§ As events proved, however, his promotion brought

* This was Patrick Scougall, D.D., Bishop of Aberdeen, 1663-1682.

† *Eccl. Rec. Abdn.*, p. 319.

‡ For the full facts, see the *Records of the Synod of Aberdeen*, pp. 312-324, and *Muir's Narratives*, pp. 186 and 187. Nevertheless, Mr Mill failed to obtain the charge. A dispute arose as to who had the rights of presentation, and the claims of the tutor of Watertown were ultimately overridden by the Crown. On 21st June, 1677, Mr Walter Stewart, M.A., was presented by Charles II., and on 7th April of the following year was duly installed. Cf. *Mair, ibid.; Scott,'s Fasti*, III., 603.

§ At that time the Erroll family possessed the lands of Delgatie and had great influence in Turriff That they presided over Leask's fortunes is seen in all the three calls given him—Cruden, Turriff, Erroll.

him little joy, for he carried in his own character the seeds of further trouble. In October of the same year he was accused of entering into a "symoniacal paction" anent the planting of the kirk of Maryculter (the parish of his late father), and had to defend himself before the Bishop and Synod.* The trial was long and involved, as he appealed from the Synod to the judgment of the Primate; but in the end, the case having been referred back to the Synod, he was sentenced to be rebuked by the Bishop in their presence, and "(as the Primate advyces) in a most humble manner, upon his knees." At one part of the trial an indiscreet tongue brought him perilously near to deposition.† In 1690, after the Revolution Settlement had been effected, he met a hard fate. The minister of Turriff, who had been deposed at the Restoration, was declared by the General Assembly to be the rightful minister, and Leask had to leave.‡ He was called to Erroll in 1691, but the call was not sustained.§ It is impossible, however, to dwell on this part of his life-story. His connexion with Cruden ceased in 1678; and, long before he had escaped the censure of the Synod even anent the Maryculter transaction, a successor was making his influence felt for good.

This was John Barclay.‖ He graduated M.A. of Marischal College and University of Aberdeen in 1672, and appears for a time to have acted as one of the teachers in the Grammar School of that city. In 1674 he was ordained minister of Monquhitter, which twenty-five years previously had been disjoined from Turriff and erected into a separate parish.¶

* As has been mentioned (*supra*, p. 49), his brother was inhibited by the Presbytery of Aberdeen from candidating for the vacancy. Alexander, therefore, in the hope of securing for his brother part of the living, entered into an arrangement with a certain John Lumsden that if he paid him a lump sum, he would obtain a presentation in his favour. In this he succeeded, but the facts became known, and the Bishop, Presbytery, and Synod were justly incensed. A full account of the trial will be found in the *Records of the Synod*, pp. 326-330.

† Mr John Cockburn, the minister of Udny, who had been appointed to defend the attitude of the Synod before the primate, in giving in his report, "did represent that Mr Alexander Leask had uttered some expressions at the south land which did reflect upon the bishop: therefor, the said Mr Alexander being interrogat thereanent, denyed any such expressions, yet Mr Cockburn did averr in his face that he uttered some unbeseeming expressions anent the bishop." *Eccl. Rec. Abdn.*, p. 329.

‡ Arthur Mitchell, admitted to Turriff, 1649. Deposed by the Synod, July, 1661. Declared to be the rightful minister by the G.A., 27th Oct., 1690. *Scott's Fasti*, III., 647.

§ *Scott's Fasti*, III., 647.

‖ "Mr Barclay is believed to have been descended of the ancient family of Towie Barclay in the parish of Turriff." *Scottish Journal*, 12 Feb., 1848, Vol. I., No. 24.

¶ *Scott's Fasti*, III., pp. 663, 664.

From Monquhitter he came to Cruden. The exact date of his admission is unknown,* but it must have taken place shortly after Leask left, for we find that at the October Synod of the same year Barclay preached a sermon, and he is then spoken of as minister of Cruden.†

So far as the mists of time permit us to judge, he seems to have been a very worthy minister. The Presbytery Records speak well of him, and Sir Samuel Forbes of Foveran pronounces on him the eulogy of being "a very good man, and good preacher."‡ He certainly, as his poetry evinces, was not devoid of intellectual and imaginative power.

Unfortunately, like many more of his brethren, he got into difficulty over the Test Act. In 1681, the Roman Catholic Duke of York, the brother of Charles II. and heir-presumptive to the throne, came down to Scotland as the royal representative, and persuaded the Estates to pass an Act requiring every person who held a public office to swear—(1) That he owned the true Protestant religion as contained in the Confesssion of 1567; (2) That he acknowledged the King to be supreme in all cases and over all persons, both civil and ecclesiastical; (3) That he would never consult about any matter of State without his Majesty's express license or command; and (4) That he would never endeavour any alteration in the government of the country.§ The motive was obvious. It aimed at securing the Duke's succession to the throne by putting a bridle on Protestant opposition; and the clause about owning the Protestant faith was merely a blind intended to deceive the people. The bishops, however, were subservient; and the clergy were required to repair to their respective episcopal seats in order that they might "take the test."

The result was a general uproar. Episcopalians and Presbyterians alike feared for the supremacy of the Church; and Barclay, though a staunch loyalist and Episcopalian, was amongst those who at first refused to sign. When the matter came before the Presbytery, he "desyred a time to deliberate," and, along with Mr Anderson of Methlick, was suspended from office, and declared to have forfeited his benefice. His deposition, however, seems to have lasted only a few months. In the beginning of 1682 an explanation of the

* "Admitted after 17th Sept." *Ibid.*, p. 605.

† *Mair's Narratives*, p. 182.

‡ *Collections on the Shires of Abdn. and Banff* (*Spalding Club*). See "*A Description of Aberdeenshire*," p. 52. commonly attributed to him.

§ *Acts of the Scotch Parliament.—Charles II.*, 1681, c. 6.

Bishop of Edinburgh to the effect that the Act did not apply to Church judicatories was converted into an Act of Council and received the Royal sanction.* This Barclay considered satisfactory; and having been allowed by the Privy Council to sign the oath, he was formally reinstated. It is doubtful indeed if he ever left the Parish. In April, Anderson and he appeared at the Presbytery meeting, and gave the following explanation of their absence:— "That the late bishop, having supplicate the Lords of Counsell for libertie to them to retaine their charges, they judged it not convenient to come to the Presbyterie, till they had received the Counsell's act in returne. . . . . Which they, having now got, war come to waitt on the Presbyterie as formerlie."†

When the Presbytery visit the parish three years later (August, 1685), it is evident that the minister's scruples have in no way affected his position. All the elders are present except Mr Cumming of Birness, and the report given in of the minister's diligence, etc., is in every way satisfactory. We hear for the first time of Earl Gilbert's mortification—a sum of 1000 merks left for the poor by the eleventh Earl of Erroll: and mention is also made of 300 merks bequeathed by Cruickshanks of Ardifferie.‡ Among other church furnishings it is recorded that there are "four tin cups made out of sex old ones," but that these "serv both the use of that church, and the church of Slains." The minister on his side has no complaint. His stipend is five hundred merks and four chalders victual. The communion elements are paid for him by the chief heritor. His glebe and manse are sufficient, and he is "competentlie provided with foggage, fewel, faill, and divote, by the kindness and good will of the Earl of Erroll."§

Barclay's claim to the consideration of posterity, however, must rest on his poetical writings. These reflect in a curious way the

* *Cunningham's Church History of Scotland*, Vol. II., p. 126.

† *Scott's Fasti*, Vol. III., p. 605.—*Mair's Narratives*, p. 209. From the Presbytery Records one would gather that, when it was sent down, it was also accompanied by an explanatory act, similar to that of the Bishop of Edinburgh. In this act it is pointed out that those who take the test do not swear absolutely to every article of the 1567 Confession, though "it deserves dew praise;" and it is also denied that by the test "incroachment is made or intended upon the intrinsick spiritual power of the Church." Perhaps, however, Barclay and Anderson may have wished time to discover the consensus of opinion as to the effect of these mitigating clauses, before they consented to subscribe.

‡ Probably Gawine Cruickshank in Ardifferie, notary public, who received seisin of the town and lands of Easter Auchleuchries from John Gordon and his wife, Marie Ogilvie, 1637; and who, in 1652, had a wadset of the same property from Gordon and his wife, redeemable upon the payment of 5500 merks (Diary of Gen. P. Gordon)—*Jervise's Epitaphs*, Vol. I.

§ *Mair's Narratives*, p. 182.

modes of ecclesiastical thought and feeling which were then prevalent: and if they are not of any great value as poetry, yet they have an antiquarian interest of no mean order. They show with what jealousy and hatred the claims of Popery were at that time viewed, and they also betray the rise of that patriotic ardour which has given to Scotland and Scotsmen their most distinguishing characteristic. Considering, too, the barrenness of the period in literary merit, they are not undeserving of praise.

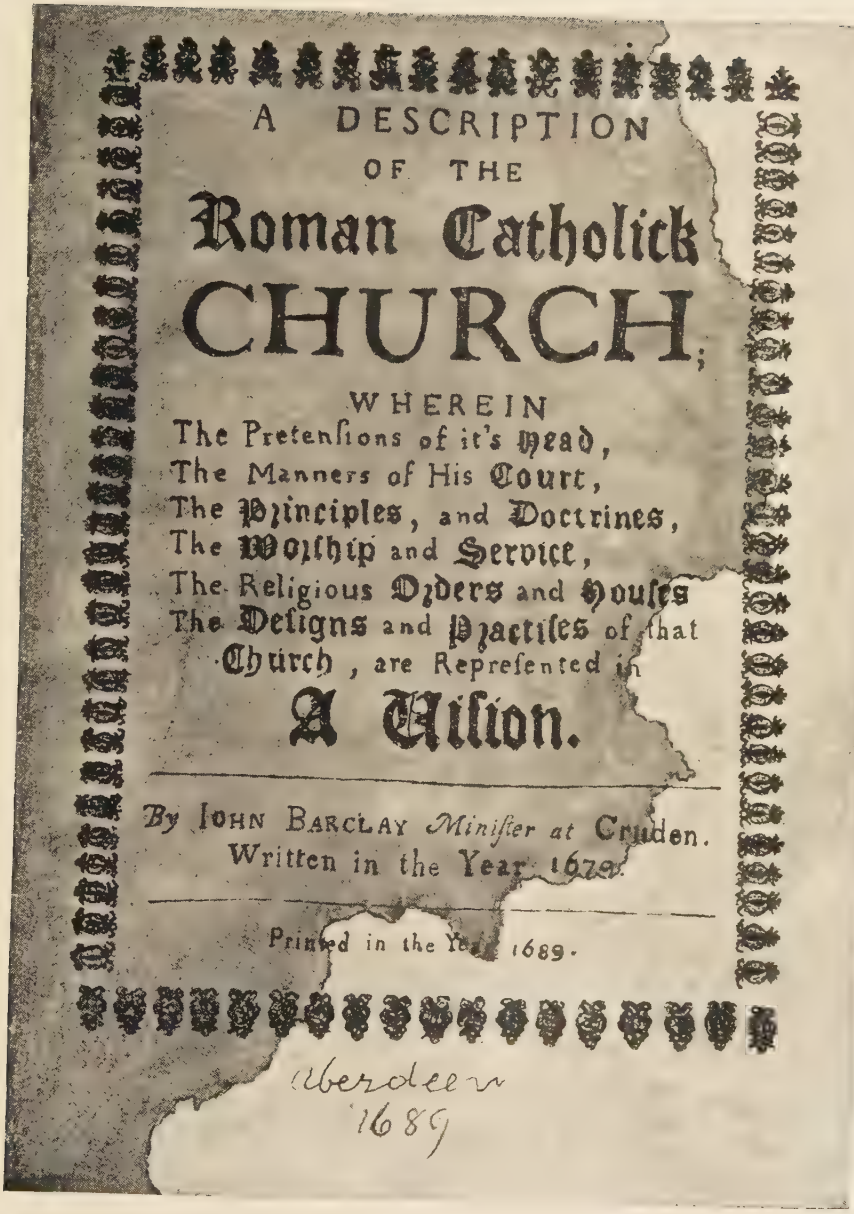
The only two writings which have come down to us are "A Description of the Roman Catholic Church" and "Translations of the Epigrams of Dr Arthur Johnstoun, Phisitian in Ordinary to King Charles the First"*—both in verse. The former is his chief work. It was written in 1679 but not published until ten years afterwards. Several copies got abroad in manuscript: and these, he tells us in his "Epistle Dedicatory," were "so very incorrect" that to do himself justice he "at length resolved to publish it." He modestly adds—"It cannot much serve the ends of my reputation, and so I may hope that it cannot be imputed to vanitie."†

He begins by telling us, much like Bunyan in his "Pilgrim's Progress,"‡ how, as he mused upon religion, he fell asleep: and how, as he slept, he saw "a city very great and fair," a "man in more than kingly state," "some youths," "a pack of ideots," and finally "some hell-hounds." These represent respectively the world, the pope, the priesthood, the devout worshippers, and the machinery of the inquisition: and the poem really consists in an exposition of the parts which these play in the Roman Catholic Church—the Church herself being portrayed as a lady who comes to him in the guise of an assured friend, and who volunteers to be his guide through all the mysteries by which he is surrounded. Eventually, however, she hands him over to the inquisition to be tortured, because of the doubts with which he dares to receive her teaching: and the poem closes with the story of his escape, and the recital of

* Published in Skene's Memorials for the Government of the Royal Burghs, Aberdeen, 1685 Reprinted in J. I. Chalmers' Edition for Univ. of Abdn., 1867.

† It was first printed at Aberdeen in 1689, and "reprinted at Edinburgh by T. Lumisden and J. Robertson, 1721." The inscription on the title page is as follows:—"A Description of the Roman Catholic Church, wherein the pretensions of its head, the manners of his court, the principles and doctrines, the worship and service, the religious orders and houses, the designs and practices of that Church, are represented in a vision by John Barclay, Minister at Cruden. Written in the year 1679." See fac-simile.

‡ In all probability, indeed, Bunyan was his inspiration. The "Pilgrim's Progress" was published seven years previously in 1672, and had already passed through several editions. Though it is well to remember that the dream is one of the oldest conventions in European literature. Cf. the mediæval poems, *The King's Quhair*, etc.


A DESCRIPTION
OF THE
Roman Catholick
CHURCH;
WHEREIN
The Pretenſions of it's Head,
The Manners of His Court,
The Principles, and Doctrines,
The Worſhip and Service,
The Religious Orders and Houſes
The Deſigns and Practiſes of that
Church, are Repreſented in
A Viſion.
By JOHN BARCLAY Miniſter at Cruden.
Written in the Year 1670.
Printed in the Year 1689.
Aberdeen
1689

FAC-SIMILE OF FRONT PAGE OF "A DESCRIPTION OF THE ROMAN CATHOLIC CHURCH."

The actual page measures 7¼ × 5¼ inches.

the threats which, in consequence, the Church hurls against the Protestant faith.* The verse, with which the poem opens, is as good an example as any of its spirit and style. Incidentally it reveals the temper and character of the writer.

I find I'm haunted with a busie mind,
Swift as the Clouds, unstable as the wind,
It sometimes gets its Wings, and soars aloft,
Anon it steeps into delights more soft:
It's sometimes serious, and it's sometimes vain,
Sometimes its thoughts do please, and sometimes pain;
On while they'r dark, and then they clear again;
Sometimes they are cheerful, sometimes they are sad;
They'r sometimes good, and often they are bad;
Sometimes, my self, my self's their only Theam,
Sometimes, they grasp at more than Cæsar's claim:
They bring forth Joy, they nourish Fear,
They Towers into the Air do rear.
All things do seem within their Sphear:
O what a wand'ring thing's the mind!
What contrares are there combined?
How shal't be held, or where confined?
O what a Web's a busie Thought!
Where is it made? Whence is it brought?
How is it warpt, how is it wrought?

The poem extends to 51 pages, and is dedicated, "To the Right Honourable, my very noble lord, John, Earle of Erroll, Lord Hay and Slains, Etc., Great Constable of Scotland, and his truly noble and religious ladie, Anna, Countess of Erroll."†

Barclay survived the publication of his poem by two years only. He died in 1691 at the early age of 39.‡

(iv.) William Dunbar, Intruder.

Before Mr Barclay's death the Revolution Settlement had been effected, and Presbyterianism had become the established

* Sir Samuel Forbes of Foveran (Cf. *supra*, p. 46 and footnote) speaks of the poem as a work "wherein he (Mr Barclay) paints popery in such true colours, and so natively, as discovers its darkness, and imprints the idea of its fowlness and avarice."

† In the course of his preface, Barclay makes a vigorous defence of Lord Erroll's Protestantism. Evidently the Roman Catholic sympathies of his great-grand-uncle continued to be associated with the family in the popular mind.

‡ *Scott's Fasti*, Vol. III., p. 605.

form of Church government. There can be no doubt that it was a political necessity; but it was also a measure of justice. Ever since the Reformation the Presbyterians had been at feud with the Bishops, and the cruel and bloody persecution to which they had been subjected for the previous 25 years made them clamorous for redress and impatient of any compromise. They claimed to represent the large proportion of the people,* and at a Convention of the Estates held in 1689, they insisted, and were successful in their insistence, that the crown should be offered to William of Orange only on condition of his accepting the following declaration:—"That Prelacy and the superiority of any office in the Church above Presbyters is, and hath been, a great and insupportable grievance and trouble to this nation, ... and therefore ought to be abolished." The Convention ratified the Westminster Confession, revived the Act of 1592 (the *Magna Charta* of Presbytery), repealed all the laws in favour of Episcopacy, and declared the government of the Church to be vested in those ministers who had been ejected for nonconformity on and after 1st January, 1661. In the following year Parliament lent statutory authority to the findings of the Convention; and a General Assembly, which met soon afterwards, gave a final cast to the Presbyterian character of the Church. The result was another complete upheaval in ecclesiastical fortunes. The "outed" ministers succeeded to office, and those who had been deposed were given authority as well as place. The Bishops were deprived of their sees, and many of the curates were "rabbled" out of their livings. The tide of intolerance flowed fiercely: and though Presbyterianism has it to its immense credit that it never persecuted to the death nor exacted a revenge proportionate to its wrongs, yet in the ardour of the moment things were done which were much to be regretted. In the South and West especially great hardships had to be borne by the Episcopal clergy and their families. Many were made homeless. Some were reduced to absolute beggary.†

In the North the sympathies of the clergy and people were almost entirely with Episcopacy, and the Revolution was as little welcomed as the Covenants had been in earlier days. Only two of

* Cf. *Cunningham Ch. Hist. Scot.*, II., p. 161.—Prelacy, they declared, was "contrary to the inclination of the generality of the people, ever since the Reformation (they having reformed from Popery by Presbyters)." This claim may be numerically open to dispute, for *nominally* most of the people were Episcopalians, but there can be no question that it was true of the mind of the country, and subsequent history has justified it.

† Cf. *Cunningham Ch. Hist. Scot.*, II., cap. 21.—*Grub Eccl. Hist. Scot.*, III., cap. 70.

The Right Rev. William Dunbar, M.A.

the ministers of the Presbytery of Ellon conformed, and one of them was notorious for his lazy and careless habits. The rest without exception clung to Episcopacy.* For twelve years, indeed, there was no Presbytery of Ellon properly speaking. The two conforming ministers were attached, one to the Presbytery of Garioch, and the other to that of Deer. The Presbytery books, as also the Presbytery seat, remained in the hands of the Episcopal incumbents: and though ultimately the books were handed over, all the transactions in them subsequent to July, 1689, were cut out—"shaven so closely to the binding that the lost leaves cannot be counted from the remains."† By November, 1701, however, a sufficient number of vacancies had been filled with Presbyterian ministers to warrant the Presbytery being reconstituted: and to give greater weight to their decisions (there were still only four of them) the ministers of Oldmeldrum, Kinkell, and Bourtie were for a time added to their number.‡

In the years that followed the Revolution, Cruden occupied a unique position amongst the Churches of the Presbytery. As has been mentioned, Mr Barclay died in 1691; and in the confusion of the times it would appear that Mr William Dunbar, a worthy minister but a devoted adherent of Episcopacy, was allowed to settle quietly in his place.§ His appointment must have occurred very soon afterwards, in all likelihood in the same year.‖ Unfortunately, he ranked in the eyes of the law as an "intruder." By the Act of 1693, the Episcopal ministers who had been in office at the time of the Revolution, and who were prepared to take the oaths to government, and to sign the Confession of Faith, were allowed to continue;¶ and in 1712 another Act was passed giving complete

* The two ministers who conformed were Anderson of Tarves and Fraser of Slains. For years before the close of the Episcopate apathy and neglect had become chronic with Fraser, and the inference is that he cast in his lot with the Presbyterian Church simply to escape merited admonition and reproof. Cf. *Mair's Narratives*, p. 242.

† *Mair's Narratives*, p. 243.

‡ *Mair's Narratives*, p. 240. One of the last entries tells how Mr Barclay of Cruden and Mr Anderson of Tarves were sent by the Presbytery to a meeting in Aberdeen, convened by the Bishop on 12th Feb., 1689, to consider the position of affairs. Their report at a meeting on the 20th is:—"There was litel done at that meeting, but the whole affaire was remitted to a full meeting of the Synod, the 26th of February."

§ He belonged to Morayshire and graduated M.A. of King's College and University of Aberdeen in 1681.—*King's Coll. Rec.*, p. 212. In the Poll Book of Aberdeenshire (1696) he is designated "Mr William Dumbar." He was then unmarried.—*Poll Abdnsh.*, p. 134.

‖ At a meeting of the Presbytery, held on 26th June, 1716, he pleads "that he had *nearly* 26 *years* lived as Minister of Cruden in a good correspondence with the Presbytery." *Mair's Narr.*, p. 335.

¶ It was in virtue of this Act that Mr Walter Stewart of Ellon, and the other Episcopal ministers in the Presbytery were allowed to remain in office until their death.

toleration (the right to marry, baptise, hold services, etc.), provided that they were willing to take merely the oath of Abjuration (*i.e.*, to abjure the Stuart dynasty). But Dunbar did not come within the scope of either of these acts. Against his ordination and appointment was the technical fault of being too late: and, as we shall see afterwards, it became a source of grave trouble in his relations with the Presbytery, and, combined with other causes, led to his ultimate deposition.

For long, however, he was allowed to preside in peace over the religious affairs of the parish, and his ministry seems to have been singularly happy and successful. He drew to himself the ardent sympathy and support of the people, and had an attached congregation. He retained the friendship of the Erroll family, and commanded the respect and esteem of all his Episcopal brethren. He even contrived for many years to live on cordial terms with the Presbytery. We read that he referred cases of discipline to them, and that they referred the cases back again to him.* He wrote a full and courteous answer regarding certain questions which, by instruction, they propounded to him relating to the heresy of Bourignonism.† Once, at least, they employed him as their agent to search out and punish a certain delinquent who had bidden defiance to their jurisdiction.‡ In everything he manifested a shrewd common-sense, and also a kindly and peaceable disposition.

But what must have greatly strengthened his hands, and given no small joy to himself, was the fact that, for a few years at the beginning of his ministry, there resided in the parish one whose name commanded universal respect even from his enemies. This was the Right Rev. Dr James Drummond, Bishop of Brechin, whom the triumph of Presbyterianism had driven from his see in 1689.§ Till 1684 Drummond had been minister of Muthil. In that year,

Many of them, especially in the north, never signed the necessary oaths. William knew that toleration, rather than persecution, would secure their loyalty to the throne, and was content to wink at their refusal. When the Parliaments were united in 1707, it was estimated that there were still 165 Epis. mins. occupying Parish Churches and drawing the stipends.

* Cf. *Mair's Narratives*, p. 333.

† Cf. *Mair's Narratives*, p. 244.

‡ Cf. *Mair's Narratives*, p. 332.

§ Dr Drummond was the third son of Mr James Drummond of Deanstown, minister of Fowlis Wester. He was laureated M.A. at the University of St Andrews in 1645, and was first appointed to Auchterarder. About 1655 he was translated to Muthil, and had D.D. conferred on him in October, 1662. On his elevation to the See of Brechin, he held his parish in conjunction for two years, but demitted it in 1686.—*Act. Rect. Univ. St And.*—*Sess. Syn. and Test. Reg.* (*Dunblane*).—*Malcolm's House of Drummond.*

Seal of the Right Rev. Bishop Drummond.

Bishop's Bridge," is a quaint structure, consisting of a single arch of red sandstone. In the south wall two tablets are inserted bearing the Bishop's and the Earl's arms.* He also bequeathed to the Church two silver communion cups, forming part of a beautiful set of six, all gifted during Dunbar's ministry.† He died of dropsy at Slains Castle on 13th April, 1695,‡ andwas buried in the Parish Church. The exact spot is not known: in "A view of the Diocese of Aberdeen" we are told that it is in the "aisle."§ By his will he left to his host his library, a valuable collection of MSS. and books still preserved at the Castle.

As time wore on, however, Dunbar's position became more precarious. Drummond's loss must have been a great blow, and the death of Earl John—Drummond's patron and his own—in 1703, must have been a still greater. Earl John's successor was a minor who

* The Tablets are still plainly decipherable. That bearing the arms of the Earl is the westmost of the two, and has on it an Earl's coronet with a shield (containing the arms) below. Round the sides and top is the legend I E E—John, Earl of Erroll. The tablet containing the Bishop's arms has on it a mitre, and below a shield crossed at the back by two croziers. One half of the shield has the armorial bearings of the Drummond family (Earls of Perth): the other half is plain or else has become indistinguishable. Round this tablet are the letters I B B—James, Bishop of Brechin. Both measure 2ft. 4in. by 1ft. 11in.; and both bear the date 1697, divided in the one tablet by the coronet, and in the other by the B and the mitre. This date (1697) must mark the year in which the tablets were built into the wall, as Bishop Drummond died two years previous. In an MS. Collection of the late Rev. Robert Ross (in the possession of Miss Allardyce) it is stated that the bridge was built in 1690. A stone, near the end of the bridge on the same side as the two tablets, has the inscription:—"*Rebuilt by James, E. of Erroll,* 1763;" but according to Dr Pratt, it was merely "widened about two feet." "The additions," he says, "do not rest on a regular foundation, but on rude corbets, near the spring of the arch." (III. *Buchan,* p. 49). The present width is only ten feet!

† The two silver communion cups are still in possession of the Kirk-Session of Cruden Parish Church, and are used at each Communion. The larger stands 6 inches high, and measures $4\frac{1}{4}$ inches in diameter across the top. The smaller is 4 and nine-tenths inches by $3\frac{1}{2}$. Both bear the inscription "Dedicated to the service of Iesus and of His Church at Cruden, by Dr Ia. Drummond, late Bishop of Brechin, who died at Slains, 13th Ap., 1695." Three others were gifted by "Robert Cumming of Birness, 1712." One was gifted by "Samuel Hutcheon, who died at Craighead, the 16 of Aprile, 1711."

‡ He was 66 when he died (Keith—*Cat. of Bps.*). Scott wrongly puts his age as 76.

§ Cf. *View of the Diocese* (supposed to have been written in 1732) in *Coll. Abdn. and Banff,* p. 375.—The present writer is strongly of opinion that Drummond's grave is on the east side of the pulpit at a spot easily defined. There is a grave there, and it is the only grave which is known to be in the Church. The difficulty is that for long it has been covered by a flat stone bearing an inscription to the effect that Patrick Cruickshank, lawyer in Aberdeen, who died in 1656, lies buried underneath it. But as the Episcopalians must have loved Bishop Drummond, and may have feared that his ashes would be desecrated, it is not improbable that they had taken the precaution to cover his grave with an alien headstone before the Presbyterians invaded the Parish. This theory is the rather confirmed by the fact that in the Churchyard Register it is distinctly stated that Patrick Cruickshank's stone "should be on grave No. 533"—a grave outside and to the East of the Church.

The Bishop's Bridge.

died unmarried in 1717.* In the beginning of the century, too, as we have seen, the Presbytery was reconstituted, and every year added to its strength. Only Dunbar's own tact indeed shielded him from persecution during the many years in which he was unmolested. At length, in 1708, almost two decades after his appointment, the Presbytery of Ellon was ordered by the Synod of Aberdeen to summon him to their bar "to answer for his intrusion."† The Presbytery were very loth to obey (he had been a good friend), but the compelling influence behind them was strong, and after a time a summons was served. Mr Dunbar wrote immediately in answer, stating that he was ignorant of its purpose, and desiring that the Presbytery, if they had any matter against him, would "send some one of their number to converse with him thereanent." This request was ignored, and twice again he was summoned. On the second occasion he appeared, and found it difficult—be he courteous as he might—to give answers which they considered satisfactory. Indeed,

* Charles, the *thirteenth* Earl.

† It is interesting to reflect that about this very time—1711 to be precise—there was issued from "The King's Printing House" in Edinburgh (the property of James Watson, an Aberdonian) a collection of *Scots Poems*, several of which had their origin in the parish. They take us into a very different atmosphere from that of the serious narrative which is given here, and cast a curious light on the social habits of the community in those days. Dr Middleton, Peterhead, has the following apt description of these poems in his article on "Men of Literature in the North-East" contributed to *The Book of Buchan*:—"In them we have the record of the institution and progress of the Buttery College, near Slains Castle, in the parish of Cruden, Aberdeenshire, with a catalogue of the books and manuscripts in the library of that University. According to these records, drinking was the chief study in this University, and degrees were granted in accordance with the students' proficiency therein. The club was frankly and ostentatiously convivial. This *Collegium Butterensi* was a public change-house at the end of the Earl of Erroll's Gate, between Slains Castle and Cruden Bay, and received its name from the landlord, Peter Butter. The record throws a quaint and interesting light on the social habits and intellectual equipment of the period. The house was not in the vicinity of a university, and was not a haunt of undergraduates. One would think that its habitues must have been drawn from the resident population, although the abandon of the record suggests youthful irresponsibility and animal spirits, such as we frequently associate with undergraduates. The articles, which the neophyte had, not to sign, but to swallow, before being admitted to the school, consisted of drinking a particular glass to every man's health that he knew and then one more, after which he was laureated with a warmth by—

'Jacobum Hay Magistrum
In artibus potabilibus
Et scientiis bibibilibus.'

and the said Master James Hay then delivered a Latin exhortation to him. We have specimens of the *Theses*, too, on appropriate subjects, given. Perhaps quaintest of all, we have the whole furnishings of the tavern given with great gravity as a 'Catalogus Librorum in Bibliotheca Butterensi.' Amongst the volumes are: 'Maximilian Malt-Kist de principiis liquidi;' 'Mr Humphrey Hogshead, in usam studiosorum;' 'Machiavel Mutchkin's Metaphysical Enchiridion;' translated out of French into Scots, and so on. The whole publication shows wit, learning, and humour, and is altogether free from the coarseness which might be associated with such publications of that period."—*Book of Buchan*, pp. 378-9

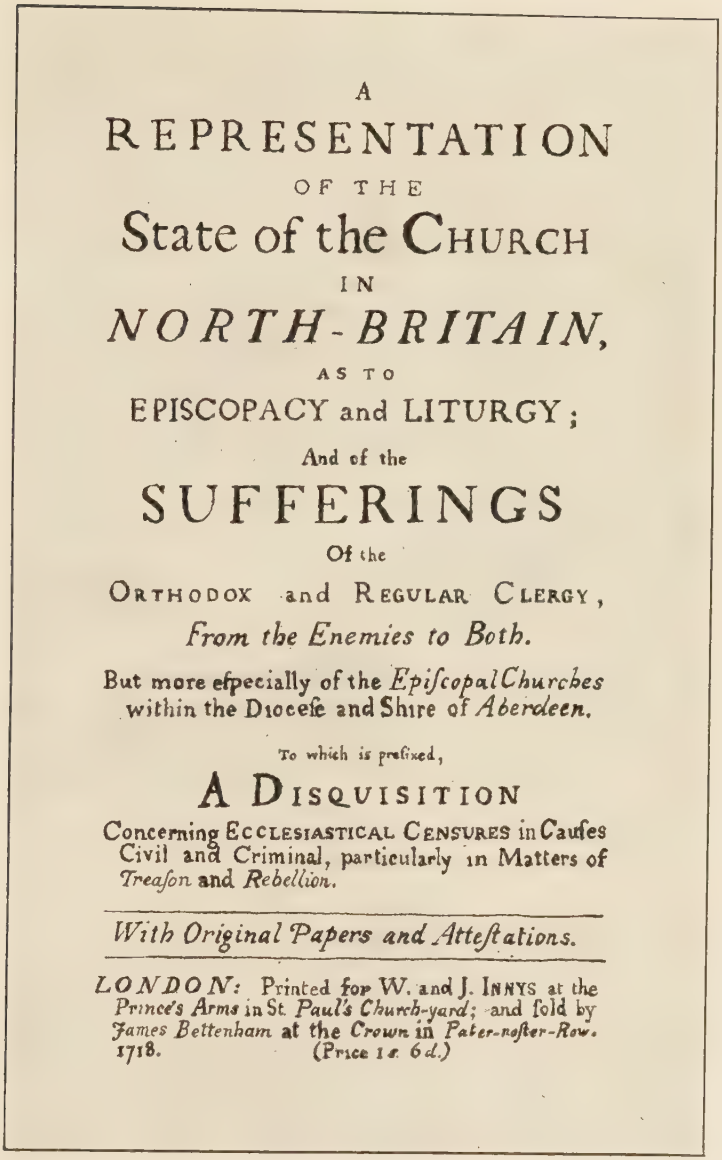
the fortunes of the Church and to take concerted measures for defence.* And he had literary ability. It was at the Manse of Cruden, under his supervision and largely by his pen, that the remarkable Book *A Representation of the State of the Church in North Britain, and of the Sufferings of the Orthodox and Regular Clergy* was compiled and written.† Indeed, had his pen only been a little more graphic—as graphic as his courage was certainly great—he might have left behind him a story of the hardships and perils of Episcopacy in the north that would have thrilled the imagination and touched the pity of the reader almost as much as the story of the Covenanters in the south. It is pleasant, however, to be able to tell that his own Church did not forget his services. In 1727 he was consecrated a Bishop, and, by the Concordat of Bishops in 1731, was recognised as Bishop of Moray and Ross. In 1733 he was transferred to the See of Aberdeen, and lived there to a good old age. He resigned his Bishopric on July 4, 1745, and died early in 1746 in his 85th year.‡

* Cf. preface to the *Representation*, p. vii.

† Cf. Statement in the preface, telling how a committee of four ministers, appointed to publish their case, met at Cruden in November, 1716, and delegated the work first to three and then to two of their number—holding a second meeting for this purpose at the Manse of Cruden on 10th December, 1716. That Dunbar was one of the two seems beyond question. In all probability he wrote the Preface—perhaps also the Supplement.

‡ Cf. Grub's *Eccl. Hist. Scot.*, III., 399, IV., 5, 9, 46. Also Stephen's *Ch. Hist. Scot.*, IV., p. 331. Stephen gives the following eulogy of his character:—"The worthy and respected Bishop of Aberdeen, and Confessor, Mr William Dunbar. died at his residence in Peterhead this year. 'He continued to retain that respect and affection which had uniformly been shown to his public character, and to promote, by the prudent discharge of the delicate duties attached in this country to episcopal ministrations, the interests of the Church which he had undertaken to serve.' (Keith's *Catalogue of Bishops*, Appendix 533). At this juncture the death of Bishop Dunbar was a very great loss to his clergy, who required the assistance and direction of a prelate of his distinguished prudence and long experience much more than in times of peace and quietness."

In the course of last year (1911) a brass tablet was erected in Cruden Parish Church to the memory of Bishops Drummond and Dunbar, and unveiled at a somewhat unique Dedication Service held on Thursday, 31st August. The Service was conducted by the Right Rev. Alexander Stewart, D.D., Principal of St Mary's College, St Andrews, and Moderator of the General Assembly of the Church of Scotland—the lessons being read by the Rev. Adam Mackay, B.D., Minister of the Parish, and the Rev. Donald Stewart, M.A., Minister of the United Free Church. After the service the Tablet was unveiled by the Most Rev. Walter John Forbes Robberds, D.D., Bishop of Brechin and Primus of the Scottish Episcopal Church. Dunbar's successor, the Right Rev. Rowland Ellis, D.D., Bishop of Aberdeen, was also present and gave an address. Both parties, Presbyterians and Episcopalians, were content to leave aside the question as to where the authority of the old Episcopate now vested, and to unite in doing honour to the two worthy men for whom they entertained common feelings of affection and regard. Indeed, the erection of the Tablet was a joint effort, the minister of the parish having throughout the invaluable help and counsel of the Rev. John Strachan, M.A., St James' Episcopal Church, Cruden, who shared the work of raising subscriptions. Subscribers, too, were of both Churches, and included no less than three Bishops and seven ex-Moderators (See Appendix). The Tablet, which measures 4 feet by 4 feet 3 inches, and



A
REPRESENTATION
OF THE
State of the CHURCH
IN
NORTH-BRITAIN,
AS TO
EPISCOPACY and LITURGY;
And of the
SUFFERINGS
Of the
ORTHODOX and REGULAR CLERGY,
From the Enemies to Both.
But more especially of the *Episcopal Churches* within the Diocese and Shire of *Aberdeen.*
To which is prefixed,
A DISQUISITION
Concerning ECCLESIASTICAL CENSURES in Causes Civil and Criminal, particularly in Matters of *Treason* and *Rebellion.*
With Original Papers and Attestations.
LONDON: Printed for W. and J. INNYS at the *Prince's Arms* in St. *Paul's Church-yard;* and sold by *James Bettenham* at the *Crown* in *Pater-noster-Row.* 1718. (Price 1 *s.* 6 *d.*)

FAC-SIMILE OF THE FRONT PAGE OF
"A REPRESENTATION OF THE STATE OF THE CHURCH."

The actual page measures $4\frac{1}{2} \times 7\frac{1}{2}$ inches.

is of a simple design, having a Latin cross with circle at the top, bears the following inscription:—

'If we be dead with Him, we shall also live with Him:
If we suffer, we shall also reign with Him.'

Sacred to the Memory

of

The Right Reverend James Drummond, D.D.,

Bishop of Brechin, 1684-1689, who was deprived of his bishopric at the Revolution Settlement, and who resided at Slains Castle, in this Parish, until his death, at the age of 66, on 13th April, 1695. He was a good and pious man, diligent in his office. By his generosity this Church was enriched with two silver communion cups, and by his help and means the bridge, which leads to it, still known as 'The Bishop's Bridge,' was built. He sleeps in the aisle of this Church.

And of

The Right Reverend William Dunbar, M.A.,

Minister of this Parish, 1691-1716, who was compelled to vacate his living by civil force in 1718. He subsequently became Bishop of Moray and Ross, 1727-1733, and of Aberdeen, 1733-1745 (of the Scottish Episcopal Church). Whilst Minister of this Parish, he was much esteemed by all his flock, and approved himself a faithful pastor and diligent preacher. Under his influence and largely by his pen, the remarkable book "A Representation of the State of the Church in North Britain and of the sufferings of the Orthodox and Regular Clergy,' was written at Cruden in 1716. He died in 1746, in the 85th year of his age.

All too tardily erected to the memory of these two friends of, and sufferers for God, by Presbyterians and Episcopalians alike, in the year of grace, 1911.

One Lord, one Faith, one Baptism.'"

For full account of the Dedication Service, etc., see the *Aberdeen Evening Gazette* of 30th August, and the *Aberdeen Free Press* and *Daily Journal* of 1st September. See also the Peterhead newspapers— the *Sentinel* of Saturday, 2nd September, and the *Buchan Observer* of Tuesday, 5th September.

Memorial Tablet to Bishops Drummond and Dunbar.

"It is evident that the times dealt with were critical, but the men who drew up the Record were careful and faithful. On the whole they were wise and considerate, and the foundations they were able to lay have proved to be sound and good."

REV. J. B. DAVIDSON, M.A., Peterhead.

(From *Notes on Deer Presbytery Record, Vol. III.*, 1700-10.—*Buchan Club Transactions.*)

"Having seen the Church of Scotland as it was then (after the Disruption of 1843), and seeing it now, I cannot but think that the word has gone out, 'Destroy it not, for a blessing is in it.' (Isaiah, lxv., 8)."

VERY REV. WILLIAM MAIR, D.D.*
(From *My Life*, p. 26).

* *The Very Rev. Dr Mair was born at Savoch, Aberdeenshire, in* 1830, *and was educated at the Grammar School and Marischal College of Aberdeen. While still a probationer, he acted for some months as* locum tenens *in the Church of Cruden, during an early illness of the late Mr Ross.*

THE PARISH CHURCH.—
FROM 1716 TO THE PRESENT DAY.

I.—THE INTERREGNUM AND MINISTRY OF MR WEBSTER.

Mr Dunbar was formally deposed on 5th October, 1716, and from that date until now the Parish has been divided in its ecclesiastical interests. After the Reformation, as we saw, a few Roman Catholics continued to linger within its bounds, and had for a time the support of the House of Erroll. But their numbers were very small: the civil enactments against them were severe: there was no cohesion of aim or purpose amongst them: and in a generation or two the last of them had disappeared. It was not so, however, with the Episcopalians. They resolutely clung to their minister, and when that was impossible, to their Church. In time, indeed, persecution thinned their ranks, and domestic difficulties led to misunderstanding, but a remnant always remained faithful, and at this day the Episcopal Church of Cruden is one of the strongest in Aberdeenshire. Its history is certainly a noble one—begun in disaster, continued amid hardship and suffering, and ever maintained in steadfastness and fidelity to principle. Other schisms have since occurred within the parish—notably the disruption of Presbyterianism and the consequent formation of the Free Church in 1843. These we shall consider as they emerge: but one cannot refrain from a sigh in passing that what one has now to chronicle is no longer the history of *the* Church in the parish, but the history of its scattered fragments—each, indeed, having its vindication in conscience, yet each surely, in so far as clinging to division, erring far in spirit from the Master's prayer, "That they all may be one, as Thou, Father, art in me, and I in Thee." We proceed to consider first the fortunes of the Parish Church and the outlook of the now dominant Presbyterians.

Their civil triumph was complete, but it must have seemed to themselves much more like an ecclesiastical defeat. Until December they had no access to the Church. Mr Gordon of Foveran, who went to intimate the sentence of deposition against Mr Dunbar, had to do so at the Church door. Mr Burnett of Ellon, who went to preach the following Sunday, was also refused entrance, and a like fate befell several others.* When, in December, as we have seen,

* *Mair's Narratives*, pp. 336 and 337.

the keys of the Church were obtained by aid of the soldiers and handed over to the presbytery, difficulties were by no means at an end. On 15th January, 1717, the brethren who had been appointed to supply Cruden complain bitterly of "the gross abuses committed in the Church during the time of Divine worship by the schoolboys:" and appeals directed to Mr Keith, the schoolmaster, and Ogilvie, the Earl's Chamberlain, are fruitless in securing their correction.* The former was Mr Dunbar's precentor and firm friend, and became, after Dunbar was compelled to leave the parish, his successor—the first minister of the disestablished Episcopal Church.† The latter was also strongly Episcopal in his sympathies, and more likely—to judge by his conduct on other occasions—to abet mischief than to hinder it.‡ In March an attempt was made by Ferguson of Pitfour, as patron, to thrust into the living Mr John Osburn; but the Presbytery, "considering that the Church has been posesssed about this 26 years by an Intruder, reckon there is no room for a Patronage call."§ Ferguson appealed to the Synod; but in the interval pending the hearing of his appeal, Osburn was elected to the third charge of Aberdeen.‖ The presbytery meantime continued to supply the pulpit, appointing for this purpose a Mr Oliver, "a preacher bearing testimonials from the General Assembly." He appears, however, to have preached only twice. On two Sundays—28th July and 4th August—Dunbar, who still occupied the Manse, again took possession of the pulpit, and it seemed as if the Presbytery were to be baulked in their endeavours to oust him. They met in indignation on the 5th, and resolved to apply to the Justices. But at length, on the 26th of the same month, Mr James Wardlaw,¶ who

* *Mair's Narratives*, p. 337.

† See *infra*, p. 115, *et seq.*

‡ Compare his conduct in conniving with the mob at Slains to resist the settlement of Mr Forbes there in 1714. *Mair's Records*, pp. 328-9.

§ *Ibid.*, p. 338.

‖ Afterwards the North Parish.

¶ He was the son of Henry Wardlaw of Saline, afterwards of West Luscar. He was born and bred under Episcopacy, but his sympathies were with Presbyterianism, and early in life he threw in his lot with the Presbyterian cause. At St Andrews he went through a course of philosophy and theology, during which time he was ordained an elder in the Parish of Carnock, 13th Feb., 1704. He was licensed by the Presbytery of Dunfermline, 8th June, 1709.—Scott's *Fasti, III.*, p. 606. From Chalmers' History of Dunfermline we learn that previous to obtaining licence, Mr Wardlaw had to engage never to vent any scruple anent the extent of Christ's death, to the diffusion of any singular opinion on that head, or making proselytes thereto. It would appear that "he steadily maintained the adequate sufficiency of the atonement for the salvation of all men, though no doubt he restricted its efficiency to the elect."—*History of Dunfermline*, I., p. 428. To the honour of Cruden be the reflexion that it had thus for a brief period its M'Leod Campbell before his day!

had been invited by the Presbytery to preach before them with a view to appointment, gave satisfaction, and was declared to be the Presbytery's nominee. His ordination was fixed for 20th September, and the Presbytery met at Ellon on the 19th in order to consider objections, being joined for the occasion by Mr Farquhar, Minister of Nigg, and Mr Willocks, Minister of Echt.* Objections there were, and from four quarters. First an agent appeared from Ferguson of Pitfour with another presentation—this time in favour of Mr Udny of Logie. The Presbytery repelled it on the same grounds as formerly. Secondly, Mr Dunbar himself appeared, and laid on the Presbytery's table a document which he desired permission to read. "But the Presbytery, finding it was subscribed by him as parson of Cruden, judged it full of contempt and insult upon the Presbytery and Synod." Thirdly came a deputation of the parishioners with reasons against Mr Wardlaw's admission. The Presbytery, however, found that "some of these were false, some contradicting to one another, some of them unchristian in loading

* In the *Representation of the State of the Church*, a very bad account is given of the character of both these ministers. Doubtless, however, allowance must be made for the heated feeling of the times, and the wish, however unconscious, to believe all the ill possible of an enemy. The descriptions are as follows:—

(1) "Nevertheless the said Magistrates (*i.e.*, the Magistrates of Aberdeen) forthwith order his Church (*i.e.*, the Church of Nigg, of which Mr Maitland was the Episcopal incumbent) to be possessed by one *James Ferghuard*, then residing at *Aberdeen*, who is a Man of bad Fame, not only for Immorality of Life, he having begotten two Children in Fornication, but also for his Fickleness and Inconstancy in Matters of Religion, having been of the Communion of the Church, then more than half ways gone over to Popery, from which the Rev. Dr *George Garden* reclaimed him; after this a professed Quaker, and then Presbyterian; after which, applying himself to their Judicatories, he was planted by the Presbytery of *Deer* in the Church of *Tirie*, where after some years continuance, he threw up that Post with Presbytery itself, and turned Independent, setting up for an Independent Teacher for some time in *Aberdeen*, but not meeting with the Encouragement he expected, bid adieu to Independency, and at last returned to Presbytery, and was received by the Presbytery of *Aberdeen* in Quality of a Teacher among them, notwithstanding all these Turns and Changes, and that he had exercised the Trade of a Jockey or Horse-Courser for some years."—*Supplement to Representation*, pp. 93-100.

(2) "Mr *Willox*, the Presbyterian Teacher at *Eight*, who came to declare the Church of Mr *Idell* at *Cowl* vacant, brought his Servant and Horse to the next Door of the Church, in time of Divine Service (which finding shut to prevent any Disturbance), he beat three several times against it furiously with his Foot; the same he did at the East Door, to the great Disturbance of the Worship, and Affrightment of the People; and finding he got no Access, he walked covered at the foreside of the Church, in view of the People, till the Psalm was ended and Prayers begun, when he came to a window near the Pulpit, made it be opened, thrust in his Head and Shoulders, and being still covered, read with a loud voice the Presbyteries *Warrant*. This prophane Behaviour, which even a sober Heathen would condemn, will not be easily credited where sacred Offices and Places have their due regard; but it is so well attested and is so agreeable to the Spirit and former Practices of the Party, as there is no room left to doubt the Truth of it."—*Representation*, pp. 64 and 65.

innocent persons with unjust reproaches, and some of them expressing contempt of the Judicatories of the Church, and such of them as may be thought to have any weight were procured by themselves in supporting of and encouraging the said Mr Dunbar in his violent possession of the Kirk of Cruden." Lastly came Ogilvie, the Chamberlain, protesting in the Earl's name against the entire procedure of the Presbytery. "There was much protesting and taking of instruments."* The following day, however, the ordination was duly carried through, and without friction. In the morning the Presbytery found their way to Cruden, and Mr Forbes of Tarves having preached, the admission of Mr Wardlaw was carried through in the usual way. There is no mention made of the numbers assembled, nor of any difficulties experienced in gaining access to the church. With all the elements present for an outburst of fury similar to what occurred at Deer six years previous,† "the record of the ordination yet reads as if it had been one of the most ordinary and orderly in the most peaceable of times. . . . It is almost certain that the Presbytery and their friends had been left very much to themselves—severely alone."‡

James Wardlaw was thus minister of the parish, but he was the legal minister rather than the actual. Though he was ordained on 20th Sept., 1717, it was April of the following year before he had access to the Manse;§ and to the end of the time which he spent in

* *Mair's Narratives*, p. 339. Mr Mair (p. 326) has the following interesting paragraph on the custom of "taking instruments:"—

"This legal form of protesting and taking instruments was of old standing in Scotland—the employing of a notary to draw out a document, embodying the protest, duly witnessed, which was held to invalidate the proceedings on the other side—for the time at least. In the troublous times of Charles 1st the leaders of the Covenant persistently met his decrees by protesting and taking instruments thereupon. To a devout son of the law it may seem a jesting with things sacred to say so, but the process was carried to such lengths that, viewed in a certain light, it took the form of absurd and downright comedy, and all the more irresistible for the utter solemnity of the parties. It was evidently now in high favour in the Presbytery of Ellon, and the notary, John Chalmers, had been reaping a rich harvest. For the sake of brevity the process was sometimes denoted by a verb, . . . and it would be said of one party that he would "instrument" another. To the uninitiated the mechanical looking word carries sinister suggestions of some tool for chastisement and vengeance, or even some engine of torture such as the boot or thumbscrews of old."

† The riot known as "the Rabbling of Deer," which occurred in 1711, and was due to the hostility of the parishioners to the settlement amongst them of Mr John Gordon, who had been appointed by the Synod of Aberdeen. The verses of William Meston, the Jacobite Schoolmaster, lent it fame. See Bulloch's interesting account, *Book of Buchan*, p. 196.

‡ *Mair's Narratives*, p. 339.

§ Decree against Dunbar was obtained on 1st March, 1718. On 10th April the Presbytery met at Cruden "in order to a valuation of the Manse, and installation there of Mr Wardlaw." *Mair's Narratives*, p. 339.

Cruden his position was anything but comfortable. At the summer meeting of Presbytery which followed his admission, he reported that he was still labouring "under difficulties and grievances:"* and in the Register of Collections and Distributions belonging to the Kirk-Session we have a significant entry to the effect that nothing was collected for the poor until 3rd August "because of the paucity of hearers."† It is improbable indeed that he ever gathered around him more than a handful of worshippers. If Mr Dunbar had left the parish, his genius—in the person of Mr Keith—still dominated its religious fortunes: and when on 1st October, 1718, there appeared at the bar of the Presbytery three commissioners from Dunfermline prosecuting a call in his favour to be minister of the Second Charge there, Mr Wardlaw was only too eager to let it be known that he was willing to accept. The Presbytery agreed to his translation: and, having handed over the books, utensils, etc., belonging to the parish,‡ to the care of Mr Udny, the minister of Logie, he left with all possible expedition. It is only fair to his memory to add that he was kinder to Cruden than Cruden ever was to him. A bond for 100 merks left by Mr William Hay of Sandend for the poor of the parish, having gone amissing whilst he was minister, he paid up the amount out of his own pocket and added to it 100 merks more. For many a year Mr Wardlaw's "mortification" must have been a source of no small comfort to some poor soul left in destitute circumstances.§

* *Mair's Narratives*, p. 340.

† The Kirk-Session Records begin at this date (1718). One set of volumes contains the Record of Doctrine and Discipline. The other contains the Register of Collections and Distributions above referred to.

‡ An inventory of these, as delivered to Mr Webster in July, 1720, is as follows:—"Imprimis, four large silver cups for the communion, and two lesser ones: Item, two bound books of Church Registers, one of Doctrine and Discipline, Collections and Distributions, commencing August 30th, 1713 (unfortunately lost); the other of Baptisms and Marriages beginning October, 1707: Item, a pewter bason for baptism, and a baptizing Cloath laced about: Item, a large velvet mortcloath, a lesser velvet mortcloath for children, and a large cloath mortcloath, all lined and fringed: Item, three long linning communion table cloaths, and a little one for a square table: Item, a nock for carrying the mortcloaths, and a chest without a lock for holding the mortcloaths and communion cloaths: Item, a little bag with foreign copper coin, and another bag empty: Item, a box with two locks, and keys: Item, a bond of Mortification, granted by the deceast George Hay of Sandend of an hundred merks Scots in favour of the poor of the parish of Cruden: Item, seven communion tables of a dale length: Item, an old Church Bible in quarto." Mention is also made of a missing bond of mortification by William Hay of Sandend for 100 merks, which had been handed over by Mr Dunbar to Mr Wardlaw.—*K.S. Reg. Doct. and Discp.*

§ Mr Wardlaw was practically the unanimous choice of the congregation of Dunfermline Abbey after two ineffectual attempts to secure the settlement of a minister. A Mr Christie, who had been nominated by the patron was rejected, as also a leet of four ministers, who were selected by a Commission of the General Assembly. At Dunfermline Wardlaw had for his colleague the famous Ralph Erskine, who had been licensed to

After he had left, the Presbytery found Cruden once again a sore problem. For three months they seem to have sent no one to fill the vacant pulpit; and when at the end of January, 1719, a request from Mr Hay of Delgatie* was laid before them "anent planting the church by them, and that . . timeously," they refused to consider it. The *jus devolutum* had not yet fallen to them, and they evidently looked on his request as simply provocative of mischief. No doubt it was intended to be such. When, however, on 22nd April, Mr Ferguson of Pitfour appeared at their bar as Patron and gave in a presentation in favour of Mr Gilbert Gerard, Probationer, they resolved, "being informed of the piety, learning, and prudence of the said Mr Gerard," to take the necessary steps for securing his settlement. Unfortunately Mr Gerard failed them. When Mr Burnett of Ellon and Mr Forbes of Slains appeared before the Presbytery of Turriff, within whose bounds he resided, to prosecute the call, he gave a very qualified answer. It was not a popular, nor

preach along with him on 8th June, 1709, and who subsequently left the ministry of the Church of Scotland and joined the first Secession Church. When Wardlaw went to Dunfermline, Erskine and he, being old friends, entered into a compact "that they would not receive or entertain any ill report of one another, no, not from the wife of their bosom, or dearest or nearest friend or acquaintance, and whatever they might hear that might occasion any jealousy, they should not give it any entertainment, till first they had made enquiry thereinto, by a friendly communication for removing any mistakes; and that in all their public administrations and mutual helpfulness to one another in their work, they should not be under the management of their wives!" Their early friendship is further attested by the fact that they clung together during the "Marrow" controversy, being two of the twelve ministers rebuked by the General Assembly in 1722. Unfortunately it refused to bear the strain which Erskine put upon it in 1740 by throwing in his lot with the seceding ministers and openly preaching the duty of rebellion against the Church. Indeed there was a period during which each Sunday forenoon Erskine thundered against "the defection and backslidings of the Established Church," while in the afternoon Wardlaw from the same pulpit would flatly contradict him, arguing that the members of the Associate Presbytery were unnatural children who had set up altar against altar. Wardlaw died not long after Erskine's secession on 2nd May, 1742, aged 69. He lies buried in the Abbey near the site of the old pulpit.—See Chalmers' *History of Dunfermline*, I., p. 430, *et seq.*, *Ch. Hist. Scot.*—Cunningham, II., p. 305, Henderson's *Annals of Dunfermline*, pp. 439 and 440.

* Husband of Mary, Countess of Erroll, who succeeded her brother Charles, the 13th Earl, in 1717, and who died without issue in 1758. A footnote in the Appendix to Pratt's *Buchan* (3rd Ed., pp. 375-6) gives the following information about them:—"The Countess Mary and her husband, Mr F. Hay, are buried at Slains in the aisle of the old church, where it is supposed all the Earls, with their families, from *Andrew*, the seventh Earl, to the Countess *Mary*, are interred; but the vault has not been opened for many years, and there is no written record of their burials of which the present writer is aware. The following very beautiful Latin inscription is on the tombstone of the Countess Mary and Mr Hay, who is designated of *Delgaty*:—"Sub hoc lapide sepulchrali non conduntur aurum et argentum, nec thesauri cujuscunque generis, sed corpora charissimorum conjugum Mariæ Comitissæ de Erroll et Alexri Hay de Delgaty, qui vixerunt in conjugio xxvii. annos placide et amanter et qui desiderarunt juxta se inhumari, et enixe rogant ne lapis hic moveatur nec eorum reliquæ excitantur sed permittatur eis simul quiescere in Domino donec Dominus eos evocaverit ad resurrectionem vitæ quam felicem expectant ex misericordia Dei et meritis Salvatoris Domini Jesu Christi."

a presbyterial call, he urged, but merely a presentation; and, though he promised that he would go and preach at Cruden, he never did so. At the meeting of Presbytery at which Mr Burnet and Mr Forbes give in their report, it is mentioned that he had got a call to the Chapel of Garioch: and probably he had been only too glad to have this excuse between him and so undesirable a charge.*

For two months more there was inaction, and then the Presbytery, concluding that the right to present had fallen at length into their own hands, sent Mr Mulligin, the minister of Methlick, to inform Mr Hay of Delgatie that they were about to take steps to bring forward probationers. His reception was anything but friendly. Delgatie "was seeking none of them. Tho' they should come to preach they would get no hearers." Nothing daunted, the Presbytery invited a Mr James Ogilvie, and sent him down to Cruden one Sunday in September. Delgatie proved a true prophet. "He got no auditory." As, however, proper intimation of his coming had not been made, the Presbytery resolved to try the experiment again, and sent him down towards the end of October. This time he met with better success. The Presbytery were led to understand that "he was acceptable to the people of the parioch"; and having "no hopes of settling the place with the concurrence of the Noble Family" (*i.e.*, of Delgatie and the Countess), they unanimously agreed to give him a call. But when this was intimated to Ogilvie, he "altogether and absolutely" refused to accept. They argued with him; they threatened him; but all to no purpose. On each occasion he took instruments against their proceedings: and, at last, after three months of vain wrangling, "the Presbytery taking under their consideration the utter aversion of Mr James Ogilvie to the designed settlement of Cruden . . . . did think of it to drop the call."†

The field was thus clear for a fresh presentation; and, as luck would have it, the minister on whom they next "pitched" (it is the Presbytery's own word) was not averse from the call. Perhaps they had made sure of this beforehand. This was Mr John Webster, Minister of New Deer.‡ In February, 1720, the call was drawn up

* He was minister of Chapel of Garioch for 19 years. His son, Alexander, attained to distinction in literature, and became Professor of Divinity in King's College, Aberdeen. *Scott's Fasti*, III., p. 576.

† For a fuller account of these proceedings, see *Mair's Narratives*, pp. 339-344.

‡ He graduated M.A. at St Andrew's University on 20th July, 1695, and was licensed to preach by the united Presbyteries of Brechin and Arbroath on 23rd March, 1703. In 1704 he was appointed Minister of Fetteresso by the Presbytery with a Committee of Synod, *jure devoluto*, and was ordained on 13th March, 1705. Two years later he was transferred to New Deer.—*Scott's Fasti*, III., p. 869.

and presented to him, and in April it was ratified by the Synod of Aberdeen. On the 10th of the same month Mr Mulligin preached at Cruden, and served the edict of his admission. The 21st was fixed as the date for hearing objections, and the 27th as the date of his induction; and to make sure that no objection could be taken afterwards by Delgatie on the ground that he had been left in ignorance, a letter was written to him apprising him of all these facts. When the 21st came, he did not appear in person; but he sent Ogilvie, his chamberlain, and a strong body of parishioners. These objected to Mr Webster on two grounds:—(1) That by report he was a contentious man, and (2) that he had been called "without consulting the noble family": but the Presbytery repelled both objections, and adhered to their resolution to proceed with the induction. Both sides protested, and took instruments in the hands of a notary public. When the morning of the 27th came round, however, there was no active opposition. There was "some delay by reason that the Church doors were shute against them," but access seems to have been easily obtained, and the induction was as orderly and peaceful as the ordination of Mr Wardlaw. The account in the Kirk-Session Records is as follows:—"The Reverend Mr James Burnett, Minister of the Gospel at Ellon, having preached the admission sermon from II. Tim. ii., 3, and put the usual questions to him, and, after satisfaction having been given by the said Mr John Webster, he was solemnly set apart by prayer in face of the Presbitry of Ellon, and such of the parishioners, as were then present, to be minister of Cruden; the right hand of fellowship was given him; (he) was received by severals of the congregation; and his name was appointed to be added to the roll of the said Presbitry."*

In all likelihood, however, the people, as formerly, had held aloof from the proceedings; and the "severals of the congregation" referred to must have been very few indeed. In August, 1720, complaint is made to the Presbytery anent certain abuses committed in the parish—"forcibly and in an imperious manner detaining the parishioners from the Church": and in September the Presbytery, "understanding the many grievances and discouragements Mr Webster labours under," agreed that a letter be written to Mr Hay of Delgatie in order to redress these grievances; also that a representation of his hardships be laid before the Synod if needful.†

* Kirk-Session Register of Doctrine and Discipline.
† Cf. *Mair's Narratives*, p. 343.

The collections show that the worshippers at first could have been but a handful.* After two years he had to report that he had still got no elders.† For long he was harassed by a deliberate flouting of his discipline.‡ If he needed witnesses for any transaction, he had to *hire* them;§ and sometimes processes, which he had instituted against offenders, had to be abandoned entirely lest he should kindle anew undesirable feelings of hostility.‖ At his death in 1743 we read that only 17 heads of families were sufficiently interested to take any part in the election of a successor.¶

Yet even in Mr Webster's time Presbyterianism had begun to gain ground. Entries in the Kirk-Session Records referring to difficulties with the "Jacobite interest" became fewer and fewer.$

* "20 June, 1721. Said day the officer in consideration of the smallness of the Collections condescended to take but a penny each Sabbath in time coming." He was "in use to get Two shillings Scots." 2 Feb., 1723. "No collection because of the poverty of hearers occasioned by the storminess of the day."—*Kirk-Session Register of Collections and Distributions.*

† On 3rd March, 1723, he was able, however, to ordain three: "Alex. Jack in Little Auchleuchries, Thomas Simson there, and Patrick Shand in Easter Auquharney."—*Kirk-Session Register of Doctrine and Discipline.*

‡ 26th Dec., 1731,—"Resumed the consideration of the affair anent Agnes Laing, and finding by the Reports of several of the Members that she was gone to the Meeting house, had made a Confession of her guilt there, and was actually admitted to the profession of her Repentance, the Session unanimously resolved after mature Deliberation to refer the whole affair to the Reverend Presbytery of Ellon for final Determination, and the rather because of late the Jacobite Meeting house in this place, by ways and means, had taken several of the faulters out of the Session's hands, even after they had compeared before the Session, had acknowledged their fault, and promised judicially to satisfie in the Church."—*K.S. Reg. Doct. and Discp.*

§ May 30, 1722.—"N.B.—The circumstances of this parish were such for some time after the minister's entry that witnesses could not be had unless hired."—*K.S. Reg. Coll. and Distrib.*

‖ The case of Gilbert Sterling in Broadmuir gave the Kirk-Session more trouble than any other. On 8th Sept., 1723, he was summoned before them "for breach of Sabbath, by driving a loaded horse through part of this parish on the Lord's Day." He refused to compear, and was summoned afresh three times. Witnesses were then called, and the libel was found proven. But the Kirk-Session, instead of passing sentence, resolved to remit the case to the Presbytery, "because of the obstinacy of the said Gilbert, and the opposition made to them in the exercise of discipline by a Jacobite party." The Presbytery went through the same formalities, but the result was equally fruitless. Two years passed, and the defaulter still defied them. Then on 2nd Jan., 1726, we find the sentence which throws a vivid light not merely on the state of feeling in Cruden, but over the whole of Aberdeenshire:—The minister informs the Session that the Presbytery had referred the case of Christian Davidson (another delinquent) and Gilbert Sterling to the Synod, and that the Synod had thought it advisable to drop them both, considering the present situation of affairs."—*K.S Reg. Doct. and Discp.*

¶ Cf. *Mair's Narratives*, p. 373. Cf. also the following entry on p. 377 and the inference to be drawn from it as to the weakness of the Presbyterian cause in Cruden:—"In the much smaller parish of Logie, 18 years before, more than 90 such (*i.e.*, heads of families) voted; and even in Logie at the time there was much to say as to the number of parishioners who attended Episcopal meeting-houses."

$ The Episcopal cause is always referred to thus under its political complexion. The word "Episcopal" indeed does not occur in the Kirk-Session Records until 27th Oct.,

The collections, which at the beginning of his ministry are a pitiable figure or else *non sunt*, become, towards the close, sums which for those days are to be reckoned considerable.* As time goes on, Mr Webster has no difficulty in adding to the number of his elders and can confidently rely upon their support in any measure which he considers for the good of the Parish.† Whilst it is also evident that with the passage of years there comes to be a friendlier feeling between the Episcopal and Presbyterian congregations,‡ and a respect for each other's discipline which had been impossible in the years which immediately followed the secession.§ What were the causes of this gain it is difficult to say. That religious conviction, or Puritan zeal, had much to do with it, is most unlikely. The people for the most part followed their ministers, and followed them blindly; and, as we have seen, the tendency of thought in the north, where it found independent expression, was opposed to Presbyterianism rather than in its favour. But Presbyterianism had become the established order of things. It carried with it in its administration the benediction and support of Government. The opinion and voice of the country began to veer round in its favour; and the probability is that people who for a time had held determinedly aloof found themselves influenced unconsciously by the forces of numbers. Perhaps also there may have weighed with

1765. See note *infra*, p. 79. On 8th April, 1781, we find the "meeting-house" referred to for the first time as the "chapel." *Kirk-Session Reg. of Doct. and Discp.*

* Contrast for example the sums contributed at the Communions of 1721 and '41—occasions when the congregation was augmented from outside:—

1721—June 8.—Being the Fast Day before the Sacrament, collected	£1	2	0
,, 10.—Being the Preparation Day	1	0	0
,, 11.—Being the Communion Day—Coll. at Stiles and Tables	6	0	0
,, 12.—Being the Thankgiving Day after the Communion, coll.	0	13	0
1741—July 23.—Being the Fast Day before the Communion, collected	1	16	0
,, 25.—Being the Preparation Day	1	16	0
,, 26.—At Stiles and Tables	12	4	0
,, 27.—Coll.	1	9	0

The figures of course represent money *Scots.—K.S. Reg. Coll. and Dist.*

† At the close of his ministry he had a Kirk-Session of eight. During its course he had ordained thirteen (See Appendix A II.). The harmony of the meetings for the most part is beyond question, *e.g.*, "27 May, 1740. Asked if they would consent and concurr in the process against William Shand (a suggestion of the minister at the previous meeting), answered that they did most willingly agree." And so *passim*.

‡ On 10th June, 1741, for instance, "Mr Alex. Keith, Minr." (Cf. pp. 143 and 191) is one of a deputation from the Epicopal congregation who wait upon the Kirk-Session suggesting united action in coping with the wants of the poor, which that year were excessive. Their representations are courteously listened to, and the Kirk-Session agree to act along with them—adopting in fact their suggestion to buy fifty bolls of oatmeal and to levy money for the purpose.—*K.S. Reg. Coll. and Dist.*

§ After a time all that the Kirk-Session insist on is that the penalty be paid into the poor's fund. Provided that this be done, they are quite willing that delinquents "should satisfie at the meeting-house."

Pewter Baptismal Basin.

(See page 20.)

Episcopal Church Handbell.

(Used by the Episcopalians during the time of the penal enactments, when they were forbidden to have a belfry. Inscribed: "CRWDAN, 1737.")

Tokens belonging to the Parish.

Parish Church—(1) "Cruden, 1737"; (2) "Cruden, 1800"; (3) "Parish of Cruden, 1842." Obverse—"1 Cor. XI. 28. Let a man examine himself, &c., &c."

Episcopal Church—(4) "I.S." Likely John Stephen, minister, 1801-09.

United Free Church—Church founded on a rock with the waves dashing against it; to the left the burning bush. Above—"Free Church of Scotland." Below—"Crawford, Glasgow." Obverse—"Cruden, 1844. The Lord knoweth them that are His. 2 Tim. II. 19."

Ecclesiastical Relics (Post-Reformation).

them the reflexion that, if Episcopacy did triumph, it might have most undesirable results *politically*.

Moreover, there were two rights or powers, vested in Presbytery, which above all must have been determining factors in the struggle, and have helped greatly to incline the people to its side. These were the right to administer the poor's fund, and the right to appoint the parish schoolmaster. The former right was undisputed, and meant that the Kirk-Session could exercise an influence over some thirty or forty people.* They had at their disposal the amount of the collections and penalties, and the interest on 3300 merks bequeathed to them for behoof of the poor from time to time, and secured by a wadset of the lands of Easter Auquharney. Twice a year they met to make distribution of this money.† All that the Episcopalians could subscribe by voluntary effort was in contrast a mere pittance.‡ The latter right was an even more powerful weapon in the fight for ascendancy. It allowed the Presbyterian ministers to say who were to teach the children, and naturally they were careful to secure schoolmasters whose views coincided with their own. For some years after Mr Webster came to Cruden, the biggest question in dispute between him and the Episcopalians was over the appointment of a schoolmaster.

As we saw already, Mr Keith, the schoolmaster in office at the time of Mr Dunbar's retiral, was with him heart and soul. He was a resolute Jacobite and a resolute Episcopalian; and knowing that he had behind him the sympathy of the family at Slains, he bade defiance to the Presbytery. Three times he was cited to appear at Ellon to sign the Confession of Faith, and a declaration of attach-

* In 1792 the number was 70. See *infra*, p. 89.

† On 3rd March, 1735, an Act of the Synod of Aberdeen was laid by the minister before the session "anent securing the poor's money" (giving directions as to its safe investment, and requiring an annual report of its administration to be laid before the Presbytery): and the session, taking into consideration the purpose of the Act, order their clerk to engross in the records the following account of the funds:—"Found that the "whole stock belonging to the poor of the parish of Cruden amounts to Nineteen hundred "merks, which was made up and secured as follows, viz., thirteen hundred merks due by "Mr Hepburn's Bond, two hundred merks due by Mr Dunbar's Note, one hundred merks "due by Mr William Hay in Sandend his Mortification, two hundred merks mortified by "Mr Wardlaw sometime Minr. of Cruden; all of which amounting to one hundred pounds "was taken up and put into the hands of the Right Honourable the Countess of Erroll; "and which being joined to a thousand pounds of Earl Gilbert's mortification, makes up "the sum of three thousand three hundred merks; which sum is secured by a wadset right "upon the lands of Easter Auquharney, the other hundred merks of George Hay of "Sandend his mortification is put out upon interest in a sure hand." As the records elsewhere show—the minister's.—*K.S. Reg. of Coll. and Dist.*

‡ Cf. the small amount in their hands in 1741 when they joined the Kirk-Session in the common endeavour to avert famine—sixty-nine pounds Scots.—Cf. *infra*, p. 117.

ment to the Government, but each time he failed to put in an appearance; and at last, the patience of the Presbytery being exhausted, he was formally deposed, 18th May, 1720. His deposition had little effect. In 1722 the Presbytery appointed a Mr James Philip to the school at Cruden, but a year afterwards he came up to them with the complaint that he had got access neither to the school nor its emoluments. In 1724 Mr Keith was still carrying on the school. But it becomes evident that he was also acting as minister of the dispossessed congregation, and was finding the double duties onerous: it must have been uncomfortable also to have had another formally appointed in his place and nagging for possession: and about that time he seems to have changed his tactics. Mr William Fiddler, an Episcopalian, and as a matter of fact Mr Keith's own precentor, appeared before the Presbytery at their meeting on 29th April of that year, representing that he had been appointed to the school by the Countess. The Presbytery refused to consider him, holding that Mr Philip was schoolmaster and that there was no vacancy; and they resolved to support Mr Philip in an application to the civil courts to have his grievances redressed. Two years later proceedings were still pending. Mr Philip reported that he had been offered "100 libs. Scots" (£8 6s), but that his claim was for "£24 sterling." The Presbytery advised him to accept when the offer was advanced to "180 libs. Scots" (£15): and evidently he was successful in obtaining this sum, for shortly afterwards he intimated to them that his dues had been cleared, and that, as he had obtained an appointment as Catechist in the Cabrach, he was anxious to tender his resignation.* Of difficulties with the next schoolmaster we have no mention. He was Mr Thomas Forbes, "son to Ludwharn," and was the Presbytery's own appointment; but what propitious circumstance lent peace to his tenure of office it is impossible to say. Perhaps the Countess signified her approval. At the 1729 visitation he obtained a "savoury report,"† and he continued till about 1734 when Mr Gilbert Stirling was appointed.‡ He also was a staunch Presbyterian—indeed, as we shall see, he applied on Mr Webster's death to be appointed his successor—and doubtless the influence of these two schoolmasters, both with young

* Cf. *Mair's Narratives*, pp. 349 and 350.

† Ibid., p. 350.

‡ There is reference, after Mr Sterling's appointment, to a Mr Robert Gordon having received a half-year's fee as Session-Clerk, Mart., 1733—Whit., 1734. There is no mention however of his being schoolmaster. He may have acted as *interim*.—*K.S. Reg. Coll. and Dist.*

and old, went a long way to give a new cast to the mind of the parish. If they were likeable men, it was inevitable that, as the young grew up, they should lean to the side supported by their teachers.

Mr Webster's personality may also have helped the cause of Presbytery. In the Presbytery and Kirk-Session Records we get only shadowy glimpses of him, but we see enough to make us realise that he must have been a man who commanded respect. He was judicious and considerate and careful in his attention to duty. There is nothing to justify the accusation of those who opposed his admission on the ground that "he was a contentious man." Indeed on the one occasion on which a difference of opinion is recorded to have existed between him and his Kirk-Session, our sympathies are wholly with him: for whilst the elders inclined to treat wtih leniency a fellow-elder who had given occasion for scandal *on the ground that he was an elder,* Mr Webster held that his punishment should if anything be the severer.* Unfortunately he does not appear to have been strong physically, and in his later years was often unfit for duty through ill-health. At the Presbytery meetings he is several times spoken of as "valetudinary," and unable to be present, and for more than a year before his death Mr Stirling, the schoolmaster, was in constant requisition to fill his pulpit.† He died on 8th March, 1743, being survived by two sons, John and Thomas, the former of whom was schoolmaster of Kilrenny. During his lifetime he had "acquired the lands of Balkaithly," in the parish of Dunino, Fife.‡

II.—The 'Forty-Five and its Results.

The congregation were allowed a choice in the appointment of a successor between Mr Stirling and Mr Hay, the minister of Crimond.§ The vote took place in separate chambers—Heritors, Elders, and Heads of families—and resulted as follows:—*For Mr*

* This was James Park at Milne of Auquharney, who by his sin had "greatly offended God, deeply wounded religion, and grievously scandalized the Church." He was deposed from the eldership on 19th Oct., 1735. The elders agreed to let him off with *one* public appearance instead of six. The minister strongly dissented.—*K.S. Reg. Doct. and Discp.*

† *Kirk-Session Reg. of Doct. and Discp.*—*Mair's Narratives of the Presbytery of Ellon,* p. 372.

‡ Scott's *Fasti,* III., p. 606. He "was succeeded in the property by a grandson John, who was served heir, 9th August, 1772." It is a small estate with a rental of about £375 per annum, and is presently possessed by Mrs Douglas-Irvine.

§ "Mr Hay is believed to have been a connexion of the Erroll family."—*Scottish Journal,* 12 Feb., 1848, Vol. I., No. 24.

Stirling, Heritors, 0; Elders, 1; Heads of Families, 14; *For Mr Hay,* Heritors, 4; Elders, 2; Heads of families, 3. Mr Hay, having thus a majority of chambers was declared elected; and was presented to the living by the Right Honourable Mary, Countess of Erroll,—Thomas Buchan of Auchmacoy acting for her. His admission was fixed to take place on 8th November, but owing to his bad state of health had to be postponed to the 23rd. On that day "Mr James Gilchrist, minister at Foverain, preached (Text, Exod. iii., 11), and thereafter the said Mr William Hay, Minister of the Gospel at Crimond, was admitted Minister of the Gospel to this Congregation."* It is sad to relate that in less than a year afterwards we read of the death of his opponent. Mr Stirling died on 17th April, 1744. In the churchyard his tombstone is still to be seen—one of the easiest of that date to decipher.† Some forty pages of the Session Records of flowing but most unreadable caligraphy bear witness still to his handiwork.

Mr Hay could scarcely have been well settled in his ministry at Cruden when the rebellion of the 'Forty-Five threw the parish, as it threw the rest of Scotland, into a fever of unrest and excitement. In Cruden, however, there were forces at work which must have made the minister's position peculiarly trying. The Episcopalians were strong in number: all of them were Jacobites: many of them had fought for "the Pretender" in the 'Fifteen: and some of them had suffered in his interest. And to add to his difficulties, the new schoolmaster, Charles Gordon, who had been appointed to succeed

* *K.S. Register of Doct. and Discp.* The following account of him is given under "Crimond" in *Scott's Fasti,* III., 625:—William Hay, studied at the Marischal College and Univ. Aberdeen, licen. by the Presbe. of Aberdeen, 25th Dec., 1728, pres. by Mr Andrew Hay of Montblairie in April, and ord. (by the Presb. with correspondents by appointment of the Commission of Assembly) 22nd Oct., 1730, and appointed by the Assembly 14th May succeeding to be enrolled as a member of Presbytery: trans. to Cruden 21st Sept., 1743." Evidently at Crimond he had been an unacceptable presentee. Hence the "riding committee" appointed to act with the Presbytery to secure his ordination, and the need of an order from the General Assembly to have his name enrolled as a member of Presbytery. See *Ch. Hist. Scot., Cunningham,* II., p. 283.

† The inscription on his tombstone is as follows:—

"Here lies interred the corpse of Gilbert Stirling, Minister of the Gospel and Schoolmaster at Cruden, who departed this life upon the 17th of April, 1744 years, aged 45 years. As also the corpse of Ann Forbes his spouse.

Here lys intombd under this mouldering dust
A man whose soul was truly vert(u)ous;
A woman, too, who baseness did despise;
And they both rest in hopes again to rise
To happiness.
Thou reader drop a tear
And virtues path to follow learn here."

Mr Stirling and was his own precentor and session-clerk,* sided with the rebels and actively abetted them as occasion afforded. Whilst the issue of the conflict was still doubtful, the Presbytery "lay low," and so also did the individual churches under their jurisdiction.† But no sooner had Culloden been fought and the Highlanders scattered amid the fastnesses of their native hills, than steps were taken to right all injustices and the severest measures passed against offenders. The schoolmaster of Cruden, being directly under the supervision of the Presbytery, had especially evoked wrath, and was at once summoned by them to answer for his misdeeds.

The facts, elicited as they were by a series of questions as to how he had borne himself during the rebellion, are best given in the words of the Presbytery's own record:—"30th July, 1746.—As to Mr Charles Gordon who had for some time taught as schoolmaster at Cruden, he was asked if he was now willing to qualify to the Government in terms of law. He answered he was willing to take the oath of Allegiance and Assurance, but begged till next meeting of Presbytery to think of the oath of Abjuration. Several members (however) having heard some things exceptionable in Mr Gordon's conduct during the late wicked and unnatural rebellion, the Presbytery agreed to put the following questions to him:—

(i.) Whether or not his scholars or children wore white cockades during the rebellion. He answered, His scholars did wear them, and he owns to his shame he did not hinder them, but as to his son, he took the cockade from him.

(ii.) Whether or not he drunk the Pretender's son's health, under the title of Prince Charles, and wished success to his arms. He answered, He heard the Prince's health drunk, and at that time he drunk *His Prince's* health.

* He was appointed to these offices on 3rd June, 1744.—*K.S. Reg. Doct. and Discp.*

† It is amusing indeed to observe in the records how careful the Presbyterian ministers were to avoid all expressions of opinion, which might afterwards have been used as incriminating evidence. In the Presbytery Records beyond a statement on 23rd Oct., 1745, that an Act of the Synod of Aberdeen was laid before the members ordering them "to pray *nominatim* for King George," there is absolutely nothing to indicate to which side their sympathies leaned. The Kirk-Session Records are even more non-committal. "Dec. 15.—After sermon the Minister read an Act of Council for a National Fast to be observed on Wednesday, the 18th curt., and exhorted the people suitably." "April 20th.—After sermon the Minister intimated a fast to be holden by appointment of Synod on Wednesday, the 23rd curt., and exhorted the people suitably." And—what gives the amusing turn to these entries—in the former after "observed" there is added in the margin—"on account of the present unnatural rebellion:" in the latter the words "on account of the rebellion" are run in between "23rd curt." and "exhorted." As these additions are in a different ink the inference as to *when* they were added is inevitable.—*Presbytery and Kirk-Session Records.*

(iii.) If he at any time thought the company meant the Pretender's son. Answered he could not refuse it.

(iv.) If he in any company ever said he would join the Pretender's son's army. He had frequently said so but it was in jest.

(v.) If when some of His Majesty's forces appeared in quest of some Frenchmen landed at Sands of Ardindraught, he said, "O! if we had 300 Highlanders!" This he positively denies.

The Presbytery, taking the said answers under consideration, Did unanimously judge it would not be for edification to settle Mr Gordon Schoolmaster at Cruden, and therefore appointed a letter to be sent to the Countess of Erroll, intimating the same, and intreating her Ladyship would with all convenient speed present a person duly qualified to be Schoolmaster there."*

In the end gentler measures prevailed. Mr Hay forwarded to the Countess the letter penned by the Presbytery: but the Countess, whose sympathies were wholly with the Jacobite cause, refused to let Mr Gordon become a prey to their wrath. On 26th Sept. a letter from her was laid upon the Presbytery's table intimating that Mr Gordon had in obedience to the civil inactments taken the necessary oaths for qualifying, and that he was willing at any time to subscribe the Confession of Faith. She insisted that he be continued as Schoolmaster. Mr Gordon, who had been summoned to the meeting, was called in, and asked if he had anything to say for himself. He pleaded that he had "six infants and a wife, all whose bread as well as his own, depended upon his being continued schoolmaster, session-clerk, and precentor." Four elders from Cruden, who were also present, pleaded in his favour: and the Presbytery, "understanding that he was generally acceptable, and being willing to show all reasonable regard to the Countess . . . and to the circumstances of Mr Gordon's family," agreed to consult the Commission of Assembly. The Commission recommended that he should be continued, counselling merely "a watchful eye over his future conduct."† He did not remain much longer, however, under their control. On 25th May, 1749, we read in the Session Records that Mr Andrew Greig, "lately presented to the School of Cruden by the Rt. Hon. the Countess of Erroll," was admitted

* *Mair's Narratives*, p. 374.
† *Mair's Narratives*, p. 376.

Precentor and Session Clerk. There is no mention of what became of Mr Gordon.*

The 'Forty-Five had one direct result, and, it must be admitted, a very harsh one. It shattered completely the power of Episcopacy. As is well known, penal statutes of the severest description were passed against the Episcopalians. Meeting-houses were declared illegal and were ruthlessly torn down or burned. The laity were forbidden to meet privately in greater numbers than five at a time, the penalty attached to transgression being either a fine or imprisonment. The ministers were required to take all the oaths of loyalty to the Government and to pray for King George by name or else to suffer six months' imprisonment for the first offence, transportation for life for the second.† Cruden felt these penalties in their full force. The granary at Ardindraught which had been fitted up by the Countess of Erroll for the Episcopalians to worship in, and which was familiarly known as "Countess Mary's Girnal," was burned to the ground by the soldiery—"bibles, prayer-books, and fittings, no doubt, giving an unction to the flaming holocaust." Mr Keith retreated to the farm house of Sandend, and continued there to minister to his flock as well as his restricted position would allow him.‡ He seems to have taken the oaths of allegiance, though it is by no means certain; but when Government, two years afterwards, passed an Act declaring that *Scottish* orders were unlawful, and forbidding the Scottish priests to exercise their ministry, it must have been a critical time for him and for his people. Henceforth he could—were the law rigorously enforced—neither preach, nor baptize, nor give the Eucharist without being cast into prison.§ In the years that followed there is absolute silence in the records as to Episcopacy. No defaulter dared to say that he or she "preferred to satisfy at the Meeting-house."‖ No complainant had need to appear at the bar of

* *K.S. Reg. Doct. and Discp.* In all probability Andrew Greig came from Slains. A schoolmaster of that name there qualified by taking the necessary oaths before the Presbytery on 30th July, 1746.—*Mair's Narratives*, p. 374.

† *Ch. Hist. Scot.—Cunningham*, II., p. 328.

‡ *III. Buchan.*—Appendix I., p. 368.

§ *Ch. Hist. Scot.—Cunningham*, II., p. 329.

‖ The first of such instances after the Rebellion is on 27th Oct., 1765, by which time (see following note) the Episcopal Congregation were ministered to by a clergyman in *English* orders, and therefore free to preach, administer discipline, etc.—"Said day after worship the Session met, and being constitute by prayer, resumed the affair of Margt. Ogston, and the Minister having reported that he had order'd the officer to summond her to this diet, the officer was asked if he had summon'd her. He answered that he had summon'd her, and that she had refused to compear before the Session because she said she was to satisfy before the *qualified Episcopal meeting* in this Parish."

The italics are mine. Observe the force of the word "qualified."

the Presbytery with an indictment against his Episcopal neighbour. It was the hour of Presbyterian triumph, and it is to be feared the Presbyterians exulted mercilessly. Something of the despair with which the Episcopalians reviewed the situation may be gathered from the fact that, after Mr Keith's death in 1763, Dean Skinner dictated as an epitaph for his tombstone the following pathetic lines:—

> Ultime Scotorum in Crudenanis
> Keithe sacerdos fratribus et plebi
> Diu memorande. Vale.*

But just at that time—as if disasters sufficient had not already been experienced, and as if to external affliction there had to be added the chastening of internal dissension—the Episcopal Church was on the eve of splitting into two sections, the Scotch Episcopal and the English Episcopal: and the Scotch section, which doubtless is the only section referred to in these lines, seemed for the moment to be threatened with complete annihilation.†

It was during Mr Hay's ministry that the present church was built, or, more correctly speaking, the older portion of it. As has been already pointed out, it is impossible to say what the church, which it replaced, was like.‡ We saw how it was in a bad way during David Rattray's time—the "ruif ruynous" and the windows "nather broded nor glassed."§ But these defects must have been made good not long after his death; for at the visitation of 1639, while mention is made of the unseemly desks and a command given to renew them, no fault is found with the church itself.‖ At the beginning of Mr Webster's ministry the church and manse together only needed 49 libs. Scots for their repair.¶ Evidently, however, the church had gradually become much more ruinous, and in 1776 had been deemed irreparable. In the summer of that year it was pulled down and rebuilt—the congregation worshipping during its reconstruction in the open air. The new church was "a plain,

* "O Keith, last Scottish priest in Cruden,
Long oughtest thou to be remembered by the brethren and the people. Farewell."
This epitaph must have been dictated some time after 1765. In that year Lord Erroll placed over the Episcopal Church the Rev. John Mason, his domestic chaplain, and a clergyman ordained in England.—*III. Buchan.*—App. I., p. 368.

† See *infra.*, p. 119.

‡ See *supra.*, p. 19.

§ See *supra.*, p. 34.

‖ *Mair's Narratives*, p. 151.

¶ *Ibid.*, p. 342. The estimate for the bigging builders is 24 libs., for the masons 8 libs., for the slaters 17 libs.

The Parish Church, Cruden.

substantial edifice," of no ecclesiastical pretensions, its one claim to interest being the fact that it was built entirely out of one huge block of granite on which at one time "hallow fires" were lighted.* But it must have been a vast improvement on its predecessor: and we can well imagine how the people felt that a new meaning had been added to the words of the 84th Psalm, when the minister gave out as his text on the day of its reopening: "How amiable are thy tabernacles, O Lord of hosts."† The church was reopened on 3rd November, 1776. Less than six months afterwards Mr Hay died. He had lived through troublous times, and strength was given him to attain his 73rd year and to see his new church completed, but he preached in it only sixteen times. He was struck down in the beginning of March, and died on Sunday, 27th April, 1777.‡

III.—Mr Cock's Long Ministry.

Mr Hay's successor was Alexander Cock, a son of the minister of Keithhall and Kinkell. He was licensed by the Presbytery of Garioch on 15th Oct., 1777; and on the 22nd of the same month a presentation in his favour was handed in to the Presbytery from James, Earl of Erroll. Everything being in order, and no objections having been offered, he was ordained to the charge on 1st April, 1778. On the 12th December following he married Margaret Copland.§

* Commonly known as "The Grey Stone of Ardendraught." It stood upon the farm of Aulton, and was a landmark to the fishermen at sea, being on the top of a gravelly eminence.—*Stat. Acc. Scot. V.*, p. 438. *III. Buchan*, p. 49.

† *K.S. Reg. Doct. and Discp.*

‡ Mr Hay was in the 47th year of his ministry. He had a son James and a daughter Mary, who was married to the Rev. John Brymer, minister at Marykirk (*Fasti III.*, pp. 606 and 880. *K.S. Reg. Coll. and Dist.*) He had also two other daughters, Rebecca and Jean, both of whom died during his ministry in Cruden, and who are buried in Cruden Churchyard. Mr Hay is supposed to have been buried in the same grave. The inscription on the tombstone is as follows:—

"Here in one grave two lovely virgins ly—
Two sisters dear destined in youth to dy;
Their persons beauty, grace their souls adorned,
No wonder then their death is deeply mourned.
In glory they shall rise and bless their doom,
Then shall they have an everlasting bloom.
Learn hence, fair virgins, in your early days,
Your great Redeemer by your lives to praise.

Rebecca Hay, daughter of the Rev. Mr Hay, Minister of the Gospel at Cruden, died on the 15th day of November, 1771, aged eighteen years. Jean Hay, died June the 3rd, 1772, aged 24 years."—*Cruden Churchyard Register.*

§ *Fasti* III., p. 606.

Mr Cock was minister of the parish for the long period of 59 years. Indeed the longevity of the ministers of Cruden is remarkable. The present incumbent is only the 15th minister since the Reformation; and if we deduct from the list four ministers, the combined length of whose ministries was not more than twelve years, it will be seen that the average length of ministry has been fully 33 years. David Rattray must have been an old man when he died.* Gilbert Anderson certainly was,† as also William Dunbar,‡ Mr Webster,§ and Mr Hay‖ were bordering on, or exceeded their three score and ten. Mr Cock was 82, and Mr Ross, the late minister, 87. Indeed the former, when he died, was "Father of the Synod;" the latter, with one exception, of the whole Church of Scotland.

A ministry so long as Mr Cock's must have witnessed many changes. When he came, he found the parish at a period of development. A new church had just been built. Roadways had been formed and bridges were being constructed to take the place of fords.¶ Communication with the south was being opened up. Soon a coach began to ply regularly between Aberdeen and Peterhead. The evils of civil strife were abated and the parish was at peace. National wars there were in plenty, and the echoes of them found their way even into the quiet corners of Buchan; but beyond the Fast days to which they led, or the days of Thanksgiving after victory, they did not disturb the parochial equanimity.$ Throughout the whole of Mr Cock's ministry there was steady progress of life and thought; and it might be interesting therefore, before we come again to more stormy times, to try to picture to ourselves the ideas and customs of those early days, and to observe also the changes which had actually come to pass or were imminent.

* See *supra*, p. 36.
† See *supra*, p. 41
‡ 85.
§ c. 68.
‖ 73.

¶ The Bishop's Bridge was built in 1695, and widened in 1763. On Dec. 27th, 1751, the Kirk-Session voted 10 libs. 10 shillings towards building a wooden bridge at Midmiln. A stone bridge replaced the wooden one in 1811. The bridge across the burn at Port Erroll (rebuilt 1908) was first constructed in 1818, and the old bridge at Nethermill in the same year.

$ Cf. Fast days held in order to pray for the success of the British arms against the "rebels of North America"—12th Dec. 1776, 26th Feb., 1778, 9th Feb., 1779, 22nd Feb., 1781, 7th Feb., 1782, 29th July, 1784. The last-mentioned is a Thanksgiving Day for the peace. To many, these Fast-days (the days of cheap newspapers were not yet) must have been the only means of letting them know about events which were disturbing the world in other parts. Compare the variety of causes for which they were proclaimed, *e.g.*, "25th April, 1723.—Being a Thanksgiving Day for the ceasing of the Plague in France."—"6th Feb., 1756.—A National Fast . . . on account of the late dreadful Earthquakes at Lisbon, and several other parts of the world"—*K.S. Reg. Doct. and Discp.*

Church discipline was still exercised with a high hand, and culprits found that their wisdom lay in unquestioning submission. Sabbath-breaking (especially when accompanied by cursing or fighting, drinking or brawling) brought upon the offenders severest censure.* Graver sins were visited with yet heavier penalties. Fornicators had to appear before the congregation three times.† Adulterers had to appear six times, and on each occasion in sackcloth.‡ Contumacy only added to the punishment, and in

* Cf. the following illustrative cases:—(i.) "28th May, 1732.—The Session being informed of the open breach of the Sabbath some were guilty of by drying their Malt on the Lord's Day, agreed the Minister should give warning anent this from the Pulpit next Sabbath, that all such in time coming would be convened before the Session, and such censure inflicted on them as the Scandal deserved."—(ii.) "27th March, 1748.—After sermon Session met, and being constituted by prayer, the Minister reported that he had heard that Alexr. Philip and Alexr. Cormack, Fishers in Longhaven, had been most heinously guilty of Sabbath breach by profane cursing and swearing, and that they had proceeded so far as to beat one another: And that he (the Minister) had caused cite these two men to attend this session this day. The Session approved the Minister's conduct and caused their officer call these persons at the most patent door of the Church, But they not compearing the officer was ordered to summond them *pro 2do.* to this session next Lord's Day." "April 3—Compeared Alexr. Philip and Alexr. Cormack acknowledging their sin of Sabbath breach and professing their deep sorrow for the same. They being removed the Session after mature deliberation resolved and appointed them to be Sessionally rebuked, and that this should be intimated to the congregation this day. The Delinquents, being called in, this Sentence was intimated to them in which they acquiesced. They were accordingly sharply rebuked and dismissed."—(iii.)— 14th Jan., 1733.—The Session did take under their consideration a flagrant report anent George Jack . . . in Auchiry, being guilty of a scandalous breach of Sabbath by drinking in an ale house the whole time of sermon." "21st Jan.—George Jack compeared and acknowledged his guilt, and professed great grief for the fault committed and Scandal given, declared it was the first time he had ever been so guilty and engaged thro' Grace never to be thus guilty in time coming. After the Session had desired him to withdraw, which he did, they considered whether it would be more for Edification to rebuke him Sessionally, or publicly before the congregation, and at last resolved, considering the unhappy Division of the Parish, which rendered the Exercise of Discipline exceeding difficult, that the said George Jack should be severely rebuked before the Session and dismissed, and that Intimation of this be made to the Congregation, who were at the same time to be warned that if any were thus guilty for the future, the Censure was to be heavier and more solemn. George Jack being called in, this was intimated to him and he was gravely rebuked by the Minister and dismissed."—*K.S. Reg. Doct. and Discp.*

† This was the regular penalty. See Kirk-Session Records *passim*. How common the sin was may be inferred from the fact that twice every year the minister found it necessary to read an Act of Parliament from the Pulpit anent Child Murder (xxi. Act of the Second Session of the First Parliament of King William and Queen Mary. July 19, 1690). In 1763 the Kirk-Session pursuant to an Act of the General Assembly engrossed this Act in their Minutes. It may be doubted whether the Session's Discipline, by its very severity and its insistence on the public exposure of defaulters, did not do more harm than good to the cause of morality.

‡ "March 28th, 1732.—The Minister acquainted the Congregation that William Heron and Isobel Bruce (in Auquharney) had compeared before the Presbytery and acknowledged guilt; and the Presbytery had appointed them to compear before the Congregation in Sackcloth by turns." The appearances occupied eleven Sundays. Bruce appeared six Sundays, Heron five.—*K.S. Reg. Doct. and Discp.*

certain cases led to excommunication. There is one instance, at least, in which the Church proceeded even to the sentence of "greater excommunication"—a sentence which implied that God was asked to curse the offenders both in this world and in the next.* But by the time of Mr Cock's settlement a gentler spirit had begun to prevail, and penalties frequently took the form of fines. Sometimes, too, when the delinquents seemed genuinely penitent, they were allowed off with one appearance in public or were dismissed with a rebuke.† Indeed the Session seem to have resorted to the harshest measures only when the cases brought before them were flagrant, or when pressure was laid upon them from outside—an order from the Presbytery or Synod, however severe, being strictly enforced.

For many years to come the Kirk-Session had still entrusted to them the care of the poor of the parish, and the half-yearly distribution of poor's money may be said to have been one of the most important features of their work. Intimation was made on each occasion of the date and place of distribution and the poor were warned to come up.‡ If the funds admitted of it, any deserving person, other than those on the Session's roll, was also given a subsidy.§ In 1781 the periods of distribution were changed, and were made quarterly instead of half-yearly, in order to meet more

* This was the case of Thomas Sangster in Ardiffery, who cohabited with and wished to marry Margaret Crookshank, his niece by marriage (*i.e.*, he had previously been married to her mother's sister). The Kirk-Session refused permission, and pronounced them "guilty of incest." Twice they were summoned before the Presbytery, and twice ordered to enter upon their penitence, but they absolutely refused. They continued to live with each other, and to demand marriage. Everything was done to reclaim them. Twice they were publicly prayed for. Then at last on 12th Sept., 1756, after fully four years, "the Minister (having first joined with the Congregation in solemn prayer to God) intimated from the Pulpit the Sentence of the greater Excommunication denounced by the Revd. Presbytery of Ellon at their last meeting at Ellon the 30th day of June against Thomas Sangster and Margaret Crookshank for their persistency in the heinous Sin of Incest, and concluded with a grave and earnest Exhortation to the Congregation suitable to the present Occasion."—*K.S. Reg. Doct. and Discp.* The doubt arises, nevertheless, whether throughout the entire proceedings both Kirk-Session and Presbytery were not somewhat blind to the real issues at stake.

† The fine was usually a guinea or half a guinea. Only very poor people indeed escaped without paying a fine at all. About 1750, however, fines began to vary for all classes according to the number of appearances.

‡ Usually the Schoolhouse in January and August.

§ As illustrating the nature of the cases in which help was afforded, I give the following (they all occur during the brief period of Mr Wardlaw's incumbency):—A poor sick person in the parish 12s, a valetudinary person 12s, a woman deserted by her husband with 3 children 6s 8d, a foreigner 6s, a broken seaman 6s, a poor stranger 6s, a distressed stranger 4s, a stranger mutilate 2s, Alexander Henderson a poor lad to buy a Bible 1 lib. 4 shillings.—*K.S. Reg. Coll. and Distr.*

fully the necessities of the poor:* and in 1783, a year of great scarcity and dearth, distributions were made as the Kirk-Session found means.† As time went on, the care of the poor became increasingly a problem to the Session, the biggest which they had to solve. How to increase the revenue,‡ how to restrain vagrant beggars,§ how to guard against foundlings,‖ how to provide for lunatics,¶ how to cope with famine conditions, and how to deal with

* "15th April, 1781.—The Minister proposed to the Session to have four quarterly Distributions of the poor's Money instead of one (sic), because he reckon'd it would be more convenient for supplying the necessities of the poor. The Session agreed to the Minister's Proposal."—*K.S. Reg. Doct. and Discp.*

† See *infra*, p. 91.

‡ One chief source of revenue which towards the end of the eighteenth century seemed threatened was the use of the Kirk-Session mortcloths, *i.e.*, cloths belonging to the Kirk-Session with which coffins were covered and which were hired by those who could afford them. The Kirk-Session, as curators for the poor, had a monopoly of their use. In October, 1781, a complaint was laid before them that there were two private mortcloths in the parish, one owned by the Trades' Society, and one by Andrew Johnston of Uppermiln. The Kirk-Session resolved to raise an action against the latter "in the court of the Baron Baillie, as this would have a tendency to convince the Trades of the impropriety of their Conduct, and be the most effectual means to free the Session of all further trouble upon this head in future." They did so, and were successful in obtaining decree "prohibiting and discharging the said Andw. Johnston and others concerned from hiring out or other ways using their Mortcloth in all time coming, and ordering the Profits of said Mortcloth not accounted for, to be distributed to the poor." Nothing more is heard of the matter. A little later (Jan., 1782) the Kirk-Session resolved to buy a new Mortcloth for public use, the material for making which alone cost £5 17s. As a rule they kept three—a cloth one, a velvet one and a smaller one (also cloth) for children.—Cf. *Reg. Coll. and Distr.* and *Doct. and Discp.*

§ "17th Jan., 1742.—Sd. day the act of the Justices of the Peace was read for restraining vagrant beggars." "18th June, 1815.—There was given in a Letter from the Minister of Longside, concerning vagrant begging . . . The Session taking the same into consideration agreed to concert with other parishes within the bounds of the Presbytery.—*K.S. Reg. Doct and Discp.*

‖ "15th August, 1824.—The Session understanding that a woman had brought forth a child in the house of Geo. Henderson in Muirseat, they directed their officer to summon Geo. Henderson and her to attend the Session upon Sabbath . . . . The Minister reported . . . (that he had) told (Geo. Henderson) that the Session would be under the necessity of taking all legal steps for finding out who she was and from where she came or, as he harboured her in his house, he should find security to the satisfaction of the Session, that neither woman nor child should be a burden on the Parish."—*K.S. Reg. Doct. and Discp.*

¶ In 1802 a Presbyterial Fund for lunatics was established and the Regulations for its administration are given in full in the Session's Minutes. Briefly they were these:—

(i.) That a collection be made in each parish annually in March—the minimum to be £2.

(ii.) That if this sum be not sent forward by any Parish it shall be deprived of the benefits.

(iii.) That a Treasurer shall be appointed from the Presbytery to hold office for three years—his position to be honorary.

(iv.) That when a parishioner becomes insane he shall be examined by a doctor appointed by the Presbytery and that a certificate of his insanity, together with a statement of his circumstances, shall be laid before the Presbytery as soon as possible.

(v.) That all expenses (other than Hospital treatment) shall be paid by the relatives of patient; whom failing, by the Kirk-Session recommending.

disputed cases of pauper settlement*—all these were questions which fell within their province, and sometimes were very difficult to answer. The growth of the population, too, and the weakening of ecclesiastical authority added to the complexity of management.† Indeed, to many ministers and Kirk-Sessions the Poor Law Act of 1845, even though it brought with it a loss of power and prestige, must have been like a heaven-sent boon. It also left the Church free to attend to her more distinctly spiritual work.‡

Other changes are also to be noticed. The "ordinary," or text on which the Minister used to preach for six or seven Sundays continuously, began to give place to sermons with more variety of theme.§ The "lecture" changed its form, and in time was superseded.‖ One of Mr Cock's first acts was to make an alteration in the singing—perhaps both in the manner and in the matter of it.¶ Diets of examination in religious knowledge, or "catechizings" as they were called, still continued, but were now confined more or less to young people or to those who were purposing full membership of

(vi.) That if the number of patients in the Hospital exceed the limits of the Fund, the aid given shall be proportional "without regard to priority of claim."
(vii.) That strangers within the bounds who become insane shall at the expense of the fund be transported to their native parish.
(viii.) That the Presbyterial Treasurer shall annually reckon with the Treasurer of the Hospital, and any money in excess of what is needed shall be added, with interest, to the Fund.
(ix.) That when the Fund increases to such an extent as to allow it, the annual collections shall be put in abeyance.

The fund continued until lunacy became part of poor law administration.

* "1837, April 23.—The Clerk this Day laid a letter before the Session he recd. from the Kirk-Session of Slains, setting forth a Claim for Aliment for a Child exposed at John Alexander's Door in sd. Parish. The Session, taking the same into consideration, directed their Clerk to write to the Sess. Ck. of Slains that they did not consider themselves liable for the Maintenance of the Child."—*K.S. Min.*

† In large cities such as Glasgow and Dundee, with an immense amount of poverty, the task of affording relief must have been exceptionally difficult for Kirk-Sessions. Especially after the Disruption.

‡ The cost to the country, however, was enormous. Cf. Dr Cunningham: "The new law relieved ministers and elders, generally against their will, from much heavy and often very disagreeable work; but in most parishes the sum now required for the support of the poor is from five to six times greater than it was under the Church's regime, and in some cases the cost of mere management amounts to more than half the stipends of the ministers. All over Scotland the expense of management exceeds £140,000 a year."—*Ch. Hist. Scot. II.*, p. 539.

§ Mr Webster preached for 8 Sundays on I. Cor., ii., 2; for 6 Sundays on John iii., 3; for 5 Sundays on Acts xxvi., 28; for 7 Sundays on Genesis vi., 3; etc. By Mr Cock's time it was usual to take a fresh text for each sermon.—*K.S. Reg. Doct. and Discp.*

‖ "17th Sept., 1752.—New Stile Lecture, Matt. xxvi., 49-55."—*Ibid.*

¶ "19th April, 1778.—"The Minister proposed to have the new Singing introduced into this Congregation (as it is now generally used both in town and country). The Session approved of the Minister's Proposal."—*Ibid.*

the Church.* The Church Treasurer now reckoned his accounts in pounds sterling instead of pounds Scots.† New ideas also were doubtless percolating into the parish from the big world beyond. Each fresh ministry meant an accession of fresh influences; and though the records give rather a bare chronicle—mainly an enumeration of cases of discipline and an account of the Kirk-Session's intromissions with the funds—yet there can be no question that the life and thought of the people were broadening with the life and thought of the country at large.

Confirmation of this fact is found in the *Account of the Parish of Cruden,* written by Mr Cock himself, indeed, in the year 1792, and published in the following year by Sir John Sinclair, Bart., in his *Statistical Account of Scotland,* Vol. V. Mr Cock gives there a very succinct and interesting description, not only of the parish, but of the progress of its agriculture and industries; and he makes certain forecasts, which, in view of subsequent developments, might almost be said to bear a prophetic aspect.

Fishing was then as now the chief employment of the people in the villages along the coast, though at the time of writing he mourns the fact that there seems so little enterprise in its pursuit.‡ His great ambition was to see a harbour built at Port Erroll (then known as the Ward): and he had high hopes of the benefit which would accrue to the fishing industry, and to the community at large—hopes which, alas, history has been unkind enough to falsify.§ Husbandry was only "in its infancy." Few of the farms were in good order, and certain crops, which are now the staple products of the parish, were then merely being experimented with. There was, however,

* "11th July, 1779.—Appointed a diet of Examination this afternoon in the Church for people in the Coast side of this Parish who could not attend former diets. Also appointed a Diet of Examination for Young Communicants on Wednesday this week."—*Ibid.*

† "15th May, 1778.—N.B. Accots. in this Register are kept in Sterling Money from henceforth."—*K.S. Reg. Coll. and Distr.* It is well to remember that money Scots was only one twelfth the value of money Sterling. Thus 1s equal to 1d, £1 equal to 1s 8d, etc.

‡ "The whole," he writes, "only employ 8 boats, with 6 men and a boy to each boat when fully manned; but at present few have their full complement of men and some are laid up."—*Stat. Acc. Scot.*, V., p. 434.

§ "If the small brook, which passes along the S. end of the Earl of Erroll's gardens, could be carried into the sea at Ward, and a harbour made out, that could receive small vessels which might lie in safety at all seasons (of which there appears the highest degree of probability), a flourishing village would be the certain consequence. But if the bottom of the brook could be deepened, so as to receive such vessels as generally trade upon this coast, then a very fine town would soon be built, and many a vessel saved which, in time of danger or distress, durst not look at Peterhead, and would not be able to reach Aberdeen."—*Ibid.*, p. 439.

the promise of better things.* Another industry was thread-making. "There are," he writes, "three manufactories of thread carried on to a pretty considerable extent."

The saddest feature in his whole account relates to a diminution of the population resulting from unhealthy conditions. Between 1755, when the population stood at 2549, and the time when he was writing, it had fallen to 2028—a decrease of 521. The cause was a devastation wrought year after year by "malignant sore throat and putrid fever."† But in telling this fact it is noteworthy that he expresses approval of the more enlightened and sanitary ideas which were beginning to prevail elsewhere. "Notwithstanding every warning," he writes, "[the diseases] were much spread by the imprudence of those who went to visit the sick. One circumstance is worth taking notice of, namely, that of all those who attended the late wake of a person, not one escaped catching the infection." "The practice of inoculating for small-pox," he adds, "is become pretty general, and few lives are now lost by that distemper."‡

His description of the ecclesiastical state of the parish is also best given in his own words. "There are three clergymen . . . . the ministers of the Established Church, of the English Episcopals,

* "The spirit of farming seems, however, to be spreading abroad, and from the appearances of marl which have lately been discovered, great expectations may be formed. The crops are barley, bear, oats, pease, and turnips; with wheat and potatoes for domestic use. The incumbent has seeen 15 acres in one farm laid out in turnips; and the general run is about a half, to 7 or 8 acres. There is seldom any fallow, till this year, that the Earl of Erroll has 20 acres. Much the greater part of the farm work is done by horses: oxen, however, are employed in all the different branches of husbandry. The farms are of all sizes From 6 or 20 acres they rise to above 700."—*Stat. Acc. Scot.*, V., pp. 436, 437. "The crops of late years have been exceedingly good."—*Ibidem*, p. 439

† He gives an interesting table of the births, deaths, and marriages for the seven preceding years (the year being computed from the last day of September) as follows:—

Year.	Births.	Deaths.	Marriages.
1786	41	31	16
1787	38	31	7
1788	36	57	14
1789	38	62	13
1790	33	46	10
1791	30	46	17
1792	34	49	17
	250	322	94

Stat. Acc. Scot., V., p. 437.

‡ *Stat. Acc. Scot.*, V., pp. 434, 435. He is careful to remind us, despite his frank confession of the havoc wrought by "epidemical diseases," that the place "cannot be said to be unhealthy." "One man died in the end of last year in the 101st year of his age; another a few years ago in the 99th, and several above 90. There are some now living above 80, and even 90."—*Ibid.*, p. 434.

and of the Scotch Episcopals.* The number of communicants of the Established Church this year was 713, and it is supposed that those of the other two do not between them exceed 360. The parish church was rebuilt 16 years ago. . . . The Earl of Erroll is patron. The stipend is £35 11s 1d 4-12ths in money, 48 bolls of meal, and 16 bolls of bear; with a manse and offices and 6 acres of glebe. A process of augmentation, by desire of the Earl of Erroll, is going on.† His lordship has also given orders for building a new manse, as the present one is very old and ruinous.‡ . . The poor's funds consist of £130 laid out at interest, the weekly collections and the penalties. There are about 70 people upon the poor's roll."§

Such an authentic account of the church and parish has a double value. It fixes for all time the picture of things as they were at that date; and it enables us to compare them with earlier and later conditions. It is well written, in a simple, graphic style, which is very pleasant to read, and with an evident accuracy of observation, which puts the facts recorded beyond the region of doubt.

In 1798 the whole parish was made the poorer by the death of the schoolmaster, Andrew Greig. It will be remembered that he was appointed in 1749 to succeed Charles Gordon, the schoolmaster whose Jacobite leanings got him into trouble; and for close on half a century he would appear faithfully to have discharged the duties of educating the young, and of Session-Clerk and Precentor. There were no obituary notices in those days, setting forth the virtues of the humble dead, and all that we know of Andrew Greig is very little; but there can be no doubt that he was one of earth's true souls, and that his loss must have saddened the heart of Mr Cock and many

* These were respectively the Rev. Mr Cock himself, the Rev. John Mason, and the Rev. John Gleig. See *infra*, p. 120.

† See Appendix A, v. as to variations of the stipend.

‡ The new manse was built in 1793 and still stands—a substantial piece of masonry which reflects credit upon the builders. The Presbytery Records give details of the specifications. It was to be "42 by 24 feet over walls, side walls 27½ feet high." The partition walls were to be "lathed and plastered." It was to have "5 turin chimneys and slabs." In front of the door were to be "5 steps and a flatt, 4 feet broad." The whole was to cost £450 sterling.—*Mair's Narratives*, p. 237. After I came, this manse was repaired and enlarged at a cost of about £1000. The objectionable features (the low-roofed kitchen and the impossible attics—the ceiling was only 6 feet high in the centre) were removed: and an addition was made to the east end whereby it became possible to confine the house to two flats—the attic space being added to the height of the bedrooms, and the old kitchen apartments being left as cellarage. The house, if large, is very comfortable, and has now been fitted with every modern convenience.

§ Cf. *supra*, p. 73.

another parishioner. The Session Records of which he had charge are themselves a monument to his diligence and careful industry;* and two entries in them, in which they depart for a moment from a colourless narrative of facts, speak his praises more eloquently than could any epitaph or funeral oration:—(i.) "1798, July 16. At this time *honest* Mr Greig failed [in health]." (ii.) "1798, Dec. 2. Paid the Execrs. of *good* Mr Greig's balance of his fee, £1 10s."† Mr Greig was succeeded by Mr John Mackenzie, whose tenure of office was even longer—52 years. It is curious to reflect that in Cruden two schoolmasters thus cover between them a period of over a century; and that, if we except the brief ministry of Mr Philip, who demitted office at the Disruption, two ministers (Mr Cock and Mr Ross) held office between them for 121 years.‡

A yet sadder event, however, affecting as it did every home in the parish, and emphasised by its long duration and bitterness, befell

* He wrote half of one of the volumes of Collections and Distributions and more than half of another. He also wrote about two-thirds of one of the volumes of Doctrine and Discipline.

† *K.S. Reg. Coll. und Distr.* These entries are from the pen of a Mr Mitchell who temporarily "managed the Clerkship."

I can find no monument to the memory of Mr Greig. That he is buried in Cruden Churchyard is most unlikely, as there is no tombstone, and no record of the burial. I also searched Slains Churchyard, in which parish (See *supra*, p. 79) a Mr Andrew Greig was schoolmaster in 1746, but without result.

‡ Mr Mackenzie died in 1851. He was last schoolmaster who presided officially over the educational destinies of the whole parish, as two parish schools, Auchiries and Bogbrae, were erected towards the close of his career (See *infra*, p. 103). There are those alive who still remember him and speak kindly of him. An oil-painting which hangs in the Session-Room of the Parish Church certainly bears witness to a thoughtful and serious life. It represents him in the old-fashioned knee breeches with a snuff-mull in his hand. An obelisk in the Churchyard, erected to his memory by former pupils, has the following inscription:—"Sacred to the memory of John Mackenzie, Schoolmaster of this Parish for 52 years, who died 18th June, 1851, aged 93, and of Janet Grant, his spouse, who died 31st Decr., 1846, at the same advanced age.—This memorial was erected by his old scholars and others in testimony of respect for his long and faithful public service, and the simplicity and integrity of his character in private life, 1867."

As Mr Mackenzie's death practically brings us down to living memory, it may be convenient to summarize here the succession of schoolmasters since. In May, 1842, Mr John Davidson (afterwards of Ellon) came as his assistant; and in April, 1844, Mr Robert Wilson (afterwards of Old Deer, and still living, at the advanced age of 93, with his son, Dr Wilson of Tarty) succeeded Mr Davidson. In Dec., 1844, Mr Robert Dawson, A.M., was appointed. He survived Mr Mackenzie 20 years, and died in 1871 at the early age of 49. A tombstone of simple design testifies to his "worth and usefulness." His successor was the Rev. Benjamin Alcock (the Presbytery's last appointment before the Education Act of 1873), who, after 39 years of faithful and varied service, retired in October of last year, but happily is still with us. His retirement brought to light another curious fact as to the length of time during which ministers and schoolmasters have held office in Cruden, viz., that the previous four ministers and schoolmasters both cover exactly 162 years, an average length of office to each of 40½ years. Mr Alcock was succeeded by the present efficient and popular schoolmaster, Mr J. G. Macpherson, M.A., who came from Tomintoul.

JOHN MACKENZIE, SCHOOLMASTER, 1799-1851.

in 1800-01. This was a failure of the crops—a failure extending over two years and resulting in widespread *famine*. On two previous occasions, so far as we can discover, there had been experience of dearth. In 1741 a representation was drawn up by certain members of the Episcopal Congregation (including Mr Keith) and handed in to the Kirk-Session, stating that "the poor in the parish of Cruden are reduced to great straits, and some in a starving condition for want of meal, there being few of the tennants who have more than will serve their own families, and none to be bought but at a high price and for ready money:" and they suggested that concerted measures should be taken by the two churches in order to meet the needs of the case. This was agreed to; and 50 bolls of meal appear to have been purchased by joint subscription, and distributed to the poor that season.* The Kirk-Session also issued to certain of the more desperate cases "badges," entitling them to beg throughout the parish.† The second instance was in 1783, a year in which the poor were again "in great straits on account of the high prices of grain." Instead of adhering to their quarterly distributions of relief, the Kirk-Session in that year resolved to distribute the collections as they came in:‡ and in order to increase the revenue, they decided to levy a tax on marriages, births, and burials—evidently a suggestion of the Provost of Aberdeen.§ They also decided (this to prevent abuses through the appropriation of unmerited sums) to refuse help unless relations came forward, and unless the different associations in the parish should send in their funds "to be distributed along with the Session's money."‖

But the famine of 1800-01 was much more severe than either of these. In the former year the Kirk-Session resolved to draw up part of their capital, and the sum of £17 13s 9d was spent in purchasing meal. In the latter year, with the consent of the heritors, the whole of their remaining capital, amounting to £112 6s 3d, was drawn up: and 56 bolls 1½ pecks were purchased at the high figure of 40 shillings

* *K.S. Reg. Coll. and Distr.* Cf. also *supra*, p. 72, and *infra*, p. 117.

†See the interesting "latter Will and Testament" of those who were thus privileged.—*Appendix K.*

‡ See *supra*, p. 85.

§ *K.S. Reg. Coll. and Distr.*

‖ *Ibid.*—That these famines were general over the country may be assumed. In the account of the parish of Unst, in Shetland, drawn up in 1793, it is stated that "in the years 1740, 1766, and 1783, excessive scarcity was felt here" (Stat. Acc. Scot., V., p. 199). It will be observed that the first and last-mentioned dates practically coincide with those in Cruden.

per boll.* It is impossible from the meagre account in the records to estimate in any degree the sufferings of the parishioners. No particulars are condescended upon, and one is left to imagine rather than given to understand how extreme their plight had been. We get a faint glimmer of the situation in the growls at the action of the Kirk-Session in buying up so much meal, when for a brief space there seemed a likelihood of a fall in the price: but hungry mouths ceased from their invective and hungry eyes betrayed their approval when at the next meeting it was reported "that instead of meal being plenty it was not to be had anywhere."† Fortunately, providence so arranged things that with the exhaustion of the Session's coffers there came a return of good seasons. New benefactors also appeared, and the foundations of a capital sum on behalf of the poor were soon laid afresh.‡ Yet another famine occurred during Mr Cock's ministry in 1813. On this occasion, as in 1741, joint action was taken by the churches to "raise a subscription for the poor." It seems, however, to have been slight, compared with the famines of earlier years. No doubt also increased communication made it easier to mitigate the distress.§

The close of Mr Cock's ministry was marked by a considerable alteration and extension of the Church. In 1834 the north wall was removed and a new wing added—pillars being inserted to carry the old roof and the new portion being roofed with lead. The round

* "Jan. 7th, 1802.—It thus appears that the principal sum of One hundred and thirty pounds Str., left at interest by the Session, is entirely exhausted; and that there is now no money in the hands of the Session lent at interest save One hundred merks, known by the name of Sandend's Mortification, . . . and that there now remain no funds in the hands or at the disposal of the Session for the relief of the poor, except the ordinary collections, mortcloth money, and penalties, together with Two pound fifteen shillings and sixpence half-penny, paid annually by the Earl of Erroll, and called Earl Gilbert's Mortification, and One pound five shillings, also pay'd annually by sd. Earl of Erroll, called the customs of St Olaus Fair, also mortified by sd. Earl Gilbert."—*K.S. Reg. Coll. and Distr.* The right to the customs seems to have been bought from the Session by Countess Mary on payment to them by herself and her heirs of the annual sum just mentioned. The Fair, which was held each year on the second Tuesday of April, ceased about 1860.—*Brig to Bullers*, p. 45. Through the kindness of the late Lord Erroll (William Harry, 18th Earl), the customs, however, continued to be paid to the poor until his death in 1891.—*Book of Ellon*, p. 125.

† *K.S. Reg. Coll. and Dist.*

‡ In 1804, Mrs Fairly of Edinburgh a native of the parish, left £50 for the poor "under the management of the minister and elders." In 1808 a legacy of £12 15s was received from "Mr Hamilton, Gardiner to the Earl of Marchmont." Small donations were received at a later date from Mr Erskine of Longhaven, Mr Gordon of Auchlethen, and the Trustees of Dr Anderson. In 1817 we hear for the first time of £50 from Burnett's Mortification; and in 1825 Mr Gammell (grandfather of the present proprietor of Ardiffery) left to the disposal of the Session £90. In the closing years of Mr Cock's ministry, Mr Yeats of Auquharney was a good friend to the poor. For list of Benefactors of the Parish see *Appendix* J.

§ *K.S. Reg. Doct. and Discp.*

towers,* which give it its unique appearance, were also built to provide access to the galleries; and a few years later—in 1840—the Session-house was built. A new pulpit was inserted, and the Church was reseated, and in its main features it was left substantially as it is now.† With just pride, when one considers the barn-like appearance of the neighbouring churches, Mr Cock's successor could speak of it as "one of the most commodious and elegant churches in the Synod."‡

But, like Mr Hay, Mr Cock did not long survive the improvement upon his Church. In the early summer of 1837 his health appears to have failed, and on Sunday, July 16th, we find the entry in the Session Minutes: "No sermon owing to the demise of our worthy pastor." He had died on the 10th. The following week Mr Cruden of Logie-Buchan preached his funeral sermon from the text, "For we are strangers before thee and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding" (I Chron., xxix., 15). In the records he stands out as a man to whom the epithet applied at his death was in every way applicable—faithful,§ diligent, painstaking, large-hearted and kindly: and those who still remember him confirm this description. He came of a long-lived family, and he himself reached his 82nd year, and died "Father of the Synod."‖ In appearance he was rather undersized, but he conveyed the impression of great strength—strength both of body and mind.¶ "If," runs the inscription on

* The similar towers of Slains Castle, built practically at the same time (1836), were doubtless designed by the same hand.

‡ The cost to the heritors of this extension was £517. The two contractors were Alex. Stuart, Mason in Peterhead, and Alex. Rainnie, Builder in Aberdeen; and the respective amounts paid to them were £142 and £375. The new pulpit cost an additional £20. (From papers in the possession of W. Y. M'Donald, Esq., of Auquharney).

‡ *N. Stat. Acc. Scot.* XII., p. 980.

§ With the exception of the minister of Ellon, who resided at the Presbytery seat and was present on every occasion, he was the most faithful in attendance at the meetings of Presbytery. Of 29 possible attendances between August, 1784, and May, 1792, he made 24. The record of the ministers of the other parishes was:—Logie, 22; Foveran, 20; Udny, 14; Slains, 3; Methlic, 0; Tarves, 0.—*Mair's Narratives*, p. 408.

‖ His father, the minister of Kinkell, died in 1776 at the age of 78. His brother, William, the minister of Rathen, died in 1848 at the age of 91. His nephew, Dr John Forbes Mitchell Cock, who succeeded his father William as minister of Rathen in 1842, died in 1895 in his 78th year.—*Fasti*, III., pp. 585, 639, and 645.

¶ When I came to the parish there were several people alive who still remembered Mr Cock, or were intimate with facts concerning him. One of them, George Wilson, used to speak of Mr Cock as "a gey billy o' a man, no very big, grey-haired an' red-faced, tho' i' the end his chafts (cheeks) had fa'en in." George told also how he always wore knee breeches. "Aye," he added, no doubt with pardonable exaggeration, "an' the ball o's leg was thicker'n my heid." George seemed to consider him "consequential kind" (pompous); but perhaps the point of view, or the unnatural awe of the age, was more at fault than the minister.

his tombstone, and it seems to speak truly, "the warmest affection of heart, the utmost openness and sincerity of character, the most ardent zeal to serve those he loved, and the most kind and sympathising disposition towards all, deserve the regard of mankind, he will not soon be forgotten."*

III.—The Disruption.

The Earl of Erroll† very generously intimated that he was willing to forego his rights as patron, and to give the congregation the choice of a successor. At a meeting held on 21st August, presided over by James Shepherd, Esq. of Aldie, it was resolved to present a unanimous call to Mr Alexander Dyce Davidson, Minister at Aberdeen; but, when approached, he declined the charge. A copy of the letter which he wrote intimating his declinature is still extant, and has more than an ordinary interest; as, apart from the distinguished position which its writer afterwards held in the Free Church,‡ it throws an interesting light on the reasons that weighed with him in his refusal, the feeling in the Church over the question of patronage, and the method of election which, in the case of a popular call, was then pursued. Personally he wrote, he would have preferred to come to the country: but his brethren in the Aberdeen Presbytery had used their influence to persuade him to stay in the city, and as he had recently gone to the charge which he then held, he feared lest, were he to be removed again so soon, the truth might be prejudiced through a mistaken estimate of his motives. He went on, however (he craved to be forgiven if he took a liberty) to point out the responsibility which rested with the congregation in exercising the unusual privilege of electing their own minister; and very wisely he recommended them to choose a representative committee from their number and to entrust them with the formation of a leet of candidates—at most five or six. He prayed them in the event of their being a difference of opinion amongst them, to avoid strife and dissension; and suggested that once the final vote had been taken, the minority should unite with the majority in giving a harmonious call to the successful candidate. "Such conduct," he added, "on the part of the parishioners of Cruden would be worth a thousand arguments to convince the

* His widow, Margaret Copland, was buried beside him. She died 23rd Oct., 1839.
† William George, 17th Earl.
‡ He subsequently became the first minister of the West Free Church in Aberdeen, and had the degree of D.D. conferred on him in 1854.

Slains Castle.

doubting, that the Christian people of Scotland, if left to their own free choice of their ministers, would not abuse the trust committed to them."*

Following the advice thus given them, the congregation drew out a leet of five—the Rev. Mr Burness,† the Rev. Mr Stephens,‡ the Rev. Mr Boyd,§ the Rev. Mr Rettie,‖ and the Rev. Alexander Philip, M.A., of John Knox's Parish, Aberdeen;¶ all of whom preached before the congregation in the order mentioned. Three of them—Boyd, Philip, and Burness—were asked to preach a second time; and a vote having been taken between them, Mr Philip was elected on 23rd November, 1837. A presentation was duly secured, and the call was placed in his hands. On 8th March of the following year he was inducted to the charge.$

With the advent of Mr Philip a new spirit animated the parish. His ministry was brief, lasting little over five years: but the enthusiasm with which he threw himself into his work, and the vigour with which he prosecuted it, were admitted even by those who could not but lament its cataclysmic termination. His first act was to insist on a regular monthly meeting of Session. Before three weeks were over he had intimated his intention of establishing a Parish Library, and was able to report a gift of £4 as the nucleus of a fund with which to buy books.[1] A regular Communion Roll was next made out:[2] and, conform to a request by Government, a

* Copy of Letter, *The Rev. Alexander D. Davidson to James Shepherd, Esq., of Aldie*, in the possession of W. Y. M'Donald, Esq., of Auquharney.

† David Burness, M.A., licensed by the Presbytery of Aberdeen, 7th Feb., 1833; ordained minister of East Strathavon (Avondale), 2nd August, 1838; translated to Wistoun and Roberton, 19th Feb., 1839; died 25th Feb., 1856.—*Fasti* II., p. 263.

‡ Described in the Records as "from Aberdeen." Probably he was the John Stephen, M.A., who succeeded Mr Philip in John Knox's Parish.

§ Described in the Records as "from Crimond." Undoubtedly he was the Alex. Boyd, M.A., who succeeded his father William as minister there in 1840

‖ Adam Rettie, M.A., ordained to the parish of Evie and Rendall, Orkney, in 1841.—*Fasti* III., p. 390.

¶ He was licensed by the Presbytery of Aberdeen, 2nd July, 1835, and ordained first minister of John Knox's Parish, 4th August, 1836.

$ "The Rev. Mr Knox, Minister of Tarves, the present Moderator, preached and presided in the ordination. Text, Mark, 9th Chapter, and last clause of verse 7th. Thereafter, after a very impressive exhortation both to pastor and people, the said Mr Philip was ordained Minister of the Parish of Cruden, and received the right hand of fellowship from all the brethren and from the heads of families."—*K.S. Min.*

1 The Minutes of the Library Committee (1838-47) are still extant, and contain much interesting information. On its initiation, a collection taken throughout the parish resulted in a sum of £36. The books were placed in cases in the Session-Room, and rules for their distribution were drawn up and approved. Mr Philip was appointed president, and six directors were appointed to act along with him, besides the two representatives of the Kirk-Session. Various donations, *e.g.*, £5 from Mr Yeats of Auquharney, were intimated from time to time.

2 July 15, 1838.—*K.S. Min.*

Roll of the necessitous poor.* Elders were asked to realize that their office was not a sinecure. Two were appointed to act as Joint-Treasurers:† two as Directors of the Library;‡ three as a Committee for furthering the Schemes of the Church,§ etc. Abuses were stopped. The "Kirk Cries," which had been familiar to generations of worshippers, became a thing of the past;‖ and after a time the Kirk-Session with a view to sanctifying the Sabbath still further, resolved first to meet as far as possible on week-days,¶ and then—at a still later date—to meet no more on Sundays.§ Communions were now held twice a year.[1] Minor changes are also noticeable, *e.g.*, the Minutes of Kirk-Session are now signed, and the sederunts are given; the Precentor is provided with a special pew for his Choir;[2] collecting-boxes are got, and the collections are regularly made;[3] discipline is more strict,[4] and a stricter surveillance is exercised over Young Communicants. The elders are asked to be present while they are catechized;[5] and their names on admission are inserted in the minute of Session.

That all these changes commended themselves to the parishioners is doubtful. During Mr Philip's brief ministry no less than three elders resigned office; and though there may be no significance in the fact yet at the Disruption, with a Kirk-Session numbering eight and four of them admitted by himself,[6] only three accompanied him.[7] The fault of his virtue, if one may so speak, was an impulsiveness which led him to forget that, even though a thing was right, it could not be carried by storm: and both as Parish Minister, and as Minister of the Free Church, he was called upon to suffer for this

* August 5, 1838.—*K.S. Min.*
† Mr Snell and Mr Edwards.
‡ Mr Laing and Mr Edwards.
§ Mr Taylor, Mr Milne, and Mr Philip.
‖ The "Kirk-Cries" were the intimations of roups, sales, articles lost or found, etc., which were regularly made by the beadle at the Church door on Sunday mornings before Divine service.
¶ November 24, 1839.—*K.S. Min.*
§ July 26, 1840.—*Ibid.*
1 Oct. 25, 1841.—*Ibid.*
2 October 28, 1831.—*Ibid*
3 September 30, 1838.—*Ibid.*
4 October 31, 1842. On this date, a Thomas Murison came before the Session. "He was reprimanded by the Moderator for his lightness of demeanour, which it was said is but too often manifested on similar occasions."
5 February 24, 1839.—*Ibid.*
6 Messrs James Johnson of Moreseat, Alex. Wilson, Eastertown; James Wilken, Auquharney; James Robertson, Gask; and John Laing, Kiplaw, were ordained to the eldership on 10th Feb., 1839. Mr Wilson died in 1841
7 See *infra*, p. 100

impulsiveness.* On the other hand it must be remembered that good causes seldom attract a majority, and that Puritanism has never been popular. Country elders, too, prefer accustomed ways of thought and life, and are slow to espouse an untested cause. The wonder is that in the short time given him Mr Philip should have influenced so large a section of opinion as he did,† and the fact will always remain a testimony to his remarkable gifts.‡

We now approach a period of our national and parochial history about which we would prefer to remain silent: for though it certainly had its romance, and also brought with it a harvest of spiritual blessings, yet it has been provocative of the bitterest feelings between Christians, and has still left seeds of dissension with which we could well dispense. The question which really rent the Church of Scotland was, What measure of spiritual freedom ought she as a Church to possess? and the overt occasion, which rendered that question acute, was *patronage*. In 1834 the General Assembly, recognising that in certain instances in the past the right of patronage had been subjected to abuse, passed the Veto Act disqualifying a presentee to whom the majority of the male heads in a parish objected. It was a dangerous step, for it ran full tilt against the law of the land. In 1835 the Auchterarder case brought this fact home. A Mr Young, who had been presented by the patron, was "vetoed;" and both presentee and patron, holding that their legal rights had been violated, raised an action against the Presbytery in the civil courts.

* "He was eminently fearless in reproof, and honest and outspoken when he believed he had a message from the Lord."—*Fasti*, III., p. 607.

† His influence is best estimated by the numbers who "went out" with him at the Disruption. Taking the membership at the figure given by Mr Philip himself, viz., 840. (*N. Stat. Acc. Scot.*, XII., p. 980), and supposing that all those not accounted for on the roll of the Parish Church went with him, we find that they would have amounted to 469.

Some years ago a writer to the "Aberdeen Free Press," in describing the history of Cruden Free Church, stated: "700 members followed Mr Philip out of the Established Church of Cruden in 1843." (*Free Press*, 26th Jan,, 1893). This surely is an exaggeration. Dr Pratt with greater accuracy writes: "It is supposed that about one half of the congregation attending the Parish Kirk 'went out.'" (III. *Buchan*, p. 369). The Communion Roll of the Parish Church, when newly made up in 1844, had 371 names upon it. This Roll is still in the possession of the Kirk-Session.

‡ Amongst work which he left behind to his credit must be included a supplement to Mr Cock's *Account of the Parish* which he wrote in 1840 for the *New Statistical Account of Scotland*. As he himself acknowledges, he had little to add: but certain changes, which he mentions, are worth noting—Lord Erroll's property had been largely squandered. The thread manufactories had disappeared, but a carding and spinning mill had been erected at Auquharney. The farms had been improved by draining and the dwelling-houses had been made comfortable. The population was again increasing. The granite quarries had had a period of activity, but were at the time of writing closed down. Incidentally various small improvements are also revealed, *e.g.*, the existence of a post-office. I fear that we can hardly include in that category the following:—"There are about 10 alehouses!"—*N. Stat. Acc. Scot.*, XII., pp. 978-981.

The verdict of the civil courts was in their favour, and the Presbytery were ordered—in spite of the veto—to proceed with the ordination of Mr Young. The authority of the Church was thus impugned. She had either to obey, or else to renounce her position of privilege. There were other cases—notably at Lethendy and Culsalmond—but the onus of rendering matters acute must ever rest upon the quiet rural parish of Marnoch within the Presbytery of Strathbogie. Here in 1837 the Presbytery, as at Auchterarder, rejected the presentee who had been vetoed by the parishioners—a Mr Edwards. Afterwards by a majority, and on the instructions of the civil courts (to whom he had appealed), they proceeded to take him on trial. The result was that the seven members who composed the majority were first suspended by the Church, and then—having in the interval ordained the presentee—deposed. Genuine fears began to be entertained on the one hand for the Church's spiritual freedom: on the other for the preservation of any semblance of order within the ranks of the Church's ministry. The Church determined therefore to seek redress from the Imperial Parliament. Two bills were framed in turn—the Earl of Aberdeen's, vesting the right of rejection in the Presbytery; and the Duke of Argyll's, legalising the Veto Act. Neither of them, it must ever be regretted, succeeded in reaching the Statute Book. As time went on, matters grew worse. Bitterness between parties increased, and the Church became sharply divided into two camps. The Moderates, or 'legal' men, wished some arrangement entered into whereby patronage could be conserved. The Evangelicals, or 'high-flying' section, would listen to nothing which seemed to suggest the placing of a curb on ecclesiastical authority. Old feuds, prejudices, personal animosities—these were dragged into the strife, and were accentuated with each defeat or victory. Soon it was seen that Disruption was inevitable. Meetings held all over the country in the early forties prepared the people for the shock; and at length on 18th May, 1843—the day on which the General Assembly met—451 ministers withdrew themselves from the Establishment. Amongst these was Mr Philip of Cruden.*

* See the literature of the Disruption period, Buchanan's *Ten Years' Conflict*, Hanna's *Life of Chalmers*, etc. I have followed Dr Cunningham in the numbers given of those who seceded. He states that there were 1203 charges in Scotland at the time, including '*quoad sacras*,' and that 451 went out, and 752 remained. Of the 451, *q.s.* ministers numbered 162, parish ministers 289. 635 parish, and 117 *q.s.* ministers remained. (*Ch. Hist. Scot.*, p. 534). The Rev. Dr M'Crie in his text-book, "*The Free Church of Scotland*," says 474 went out, but he gives no analysis of the figures, Grub (*Eccl. Hist.*) supports him, probably following the same source of information. *The Wheat and the Chaff* gives the figures as 454. Its analysis is:—Total number of ministers, 1195. Adhering to the Free Church, 454. Adhering to the Establishment, 741.

With what interest or intelligence the battle of "Non-intrusion"* was fought in the Presbytery and Parish it is now impossible to estimate. In the Presbytery of Ellon, Mr Philip alone seceded.† At Ellon he had as his antagonist the great Dr Robertson,‡ described by Hugh Miller as "the second name and first man of his party." Their relations seem to have been cordial—even friendly: § but Robertson's influence was predominant in the Presbytery seat, and must also have had its due weight in the neighbouring parishes. For a time Dr Whyte of Methlick‖ seems to have wavered as to the course indicated by duty.¶ The rest of the ministers were uncompromisingly hostile.$ In the parish our inductions must be based on the resulting figures (already given),[1] rather than on authoritative statements of fact, and figures are always somewhat unsatisfactory. That religious zeal was all on one side, and lukewarmness and indifference all on the other, is most unlikely. In these matters there is always a leaven of good and evil; and no doubt sincere conviction, pride, and uncharitableness, were duly commingled. That feeling ran high, however, is well attested. Family ties were strained, and friendships, which had been life-long, were embittered and broken.[2] There are those still alive who remember how, after

* This term became the battle-cry of the seceding party and referred to the intrusion into parishes of unacceptable presentees.

† Fewer ministers seceded in Aberdeenshire than in any other part of Scotland. The author of *The Wheat and the Chaff*—a virulent attack published in the year of the Disruption against the ministers of the "residuary Establishment"—speaks of its "spiritual wastes" and of its interjection among the evangelical districts of the north "like a lump of ice in the heart of them." Alford had the distinction of being the only presbytery where *none* of the ministers seceded.

‡ James Robertson, D.D., minister of Ellon, 1832-44, afterwards Professor of Church History in the University of Edinburgh, and the famous first Convener of the Endowment Committee.

§ See letter, Dr Robertson to his wife, written from London, 6 June 1841 (*A Faithful Churchman*, p. 78): "You will receive this note on the morning of the day appointed for the meeting of Presbytery. Offer my very kindest regards to all my brethren, and particularly to my Non-Intrusion friend, the minister of Cruden, to whom I request you will say, that to whatever issue our unhappy differences may lead, I shall never cease to regard him with the affection of a brother."

‖ James Whyte, D.D., minister of Methlick, 1839-81.

¶ "James White, Methlick, 1838; formerly of Chalmers Church, Glasgow. While in that charge professed the principle of non-intrusion and spiritual independence, and uniformly supported the Evangelical side in all their measures. Since his settlement at Methlick has relapsed into moderatism."—*The Wheat and the Chaff*, p. 86. Needless to say this scurrilous attack is perhaps the best testimony which could be found to his strength and sanity of judgment.

$ These were:—Francis Knox, M.A., Tarves; Wm. S. Watt, M.A., Foveran; George Cruden, M.A., Logie-buchan; James Rust, M.A., Slains; and John Leslie, M.A., Udny.

1 See *supra*, p. 97.

2 Mr Taylor, Mains of Auquharney, told me that one of the saddest things, which the Disruption meant for his father, was an estrangement between him and Mr Johnstone of Moreseat. For years afterwards neither could bring himself to visit at the other's house. Both had been elders when it occurred.

the Free Church was formed in Hatton, worshippers belonging to the respective congregations could scarcely meet each other civilly when going to and returning from their churches. Hard looks and words, and even ill-natured deeds were not uncommon.† The churches themselves were well attended—each indeed to the full extent of its membership: but in this matter too it is to be feared (else human nature reveals a strange inconstancy) partisan ties had more to do with the large congregations than "love of the Word." The elders who accompanied Mr Philip were Mr Johnstone of Moreseat; Mr Wilken, Easter Auquharney; and Mr Laing, Kiplaw. Those who remained were Mr Snell, Bridgend; Mr Taylor, Upper-mill (afterwards at Mains of Auquharney); Mr Edwards, Hay Farm; and the two Robertsons—Alexander in Tillymaud and James in Gask. Of the proprietors Mr Yeats of Auquharney remained, and also Mr Shepherd of Aldie. These were indeed the only two, besides Mr Johnstone of Moreseat, who were at that time actively interested members of the congregation. On the other hand Mr Philip took with him a devoted band of the best people in the parish—a people whose record of work alone is a testimony to virile thought and energy, and people whose descendants to-day, so far as they abide with us, are among the most industrious and highly respected members of the community.‡

It ought to be added that Mr Philip did not remain long in Cruden after the Disruption. In 1845 he was called to be minister of Free Dunfermline Abbey, and in 1849 he was transferred to Portobello Free Church. He died there in his 48th year on 1st March 1861.§

The Rev. Robert Ross, 1843-1905.

For the second time in its history the Parish Church of Cruden had thus sustained a secession of its membership, and on each occasion the numbers who seceded formed a majority. So complete was the first secession indeed, when Mr Dunbar left, that in 1743, or 26 years after it had occurred, only 3 elders and 17 heads of

† One who was alive then and in the habit of attending the Free Church told me that when the worshippers met on the Ardiffery braes, they "oxtered" (pushed with the shoulder) past one another, and refused to budge an inch to admit a clear passage-way.

‡ See account of the Free Church of Cruden. *Infra*, p. 131, *et seq.*

§ Scott's *Fasti*, III., p. 607.

Rev. Robert Ross, M.A.

families were sufficiently interested to take part in the election of a successor to Mr Webster.* In this instance, though the secession was by no means so large, it was calamitous in the extreme. Fully 450 members had withdrawn and had formed themselves into a separate congregation; and worse than the loss of members were the estrangement and acrimony to which the separation gave rise. The work of Mr Ross, who succeeded Mr Philip, may be said to have been the rehabilitation of the Parish Church: and only his high personal character, his unselfishness, his devotion to duty, and his unfailing regard for the needs and wishes of others could ever have brought to him the success which he achieved, or elicited the affectionate regard which everyone felt towards him. When he died in 1905 the membership had risen to 736,† or almost double what he found it. He himself was universally beloved, and his loss was mourned not only by his own congregation, but by the whole parish and neighbourhood.

Far different was the state of feeling when he came in 1843. He was then 24 years of age, and in the plenitude of his early vigour. He had just received license to preach from the Presbytery of Ellon; and, like Mr Philip, was a graduate of Aberdeen.‡ He also brought with him the prestige of a family of honourable tradition, being second son of John Leith of Arnage, Bourtie, etc.§ But the parish was in no mood to be placated and for many a day his good was evil spoken of. The more he drew to himself the affections of his own flock the bitterer became the hostility of those who opposed him. He was ordained on 14th September, 1843, and for the first twenty years

* Cf. *supra*, p. 76.

† *Church of Scotland Year-Book*, 1905.

‡ He graduated M.A. with honourable distinction.—*Mar. Coll. Rec.*, p. 48.

§ His mother's name was Elizabeth Young, and the date of his birth 13th March, 1819. From Dr W. Temple's "*Thanage of Fermartyn*" (p. 497 and preceding pages) we learn that his father, who died in 1839, was the son of John Leith of Freefield and Glenkindie by Martha Ross, the daughter of John Ross of Arnage, "the deaf and dumb laird," who died in 1789. He in turn was the son of John Ross of Arnage (died 1714) who was the second son of John Ross of Clochcan and Little Colp, who was the second son of Nicol Ross of Auchlossin. And so on the succession goes back through John Ross, Nicol Ross, Charles Ross (mentioned in charters 1530-1533), John Ross (c. 1495), Thomas Ross (c. 1488), John Ross (witness of Deed of Sasine in 1488), all of Auchlossin. The last-mentioned was the son of Andrew Rose or Ross (end of 14th cent.), who was the second son of William Rose, 3rd of Kilravoch.

It is interesting to reflect that Mr Ross was thus related, if indirectly, to the Archbishop Rose who consecrated Bishop Drummond on Christmas Day, 1684—the Bishop who now lies buried in Cruden Parish Church. In the *View of the Diocese* (*Coll. Abdn. and Banff*, p. 305) reference is made to the purchase of Arnage by the Rosses or Roses: "Arnage, of old the seat of the Cheynes of Arnage, since bought by Rose, a merchant in Aberdeen."

of his ministry his position was very trying. Prejudice and faction were against him, and he had to walk warily. All the way it was uphill—his path solitary and uncheered: and only sincere conviction and undaunted courage could have carried him along. He believed that better days were coming, and, as it proved, his faith was not misplaced.

It is only seven years since he died, and he has left behind him memories which are yet vivid. Many too could describe far better than I the features which characterised his life and ministry, and it is needless therefore to dwell upon them. Suffice it to give some account of the principal developments and events which occurred in the parish during the long and interesting period in which he was spared to it.

An immediate change, and one far-reaching in its results, was effected in 1845, when the Poor Law Act for Scotland came into force. By this Act the care of the poor was transferred from Kirk-Sessions to Parochial Boards, and power was given to parishes to appoint an inspector of poor,* and (if there were a need) to levy an assessment on the valued rent of the parish.† The Kirk Session were largely represented on the new board,‡ and from its inception until the time that it was merged in the Parish Council Mr Ross was a member.§ In the Kirk-Session minutes, references to the poor of the parish became with the passage of time fewer and fewer. Indeed, beyond an occasional grant which the Kirk-Session still receives from the Burnett Trust,‖ there are no funds of moment now left in the hands

* Mr Dawson, Assistant Schoolmaster, was appointed the first inspector on 28th Oct., 1848, and continued until his death in 1871. There have been three inspectors since:—Mr Robert Deuchars, 1872-90; Mr John Charles, 1890-1909; and Mr Charles Smith, the present inspector, who was appointed on 27th Nov., 1909.

† Up to 1851 the assessment in Cruden was voluntary. One half of the sum needed was raised from the Heritors, the other half from the tenants—after deduction of the Church collections which usually amounted to about £50.

‡ This right was secured to them by the terms of the Act. On the first Parochial Board of Cruden (formed 28th October, 1845) there sat: The Rev. Mr Ross, Messrs J. Taylor, A. Snell, D. Edwards, J. and A. Robertson. The other members were: Thos. Burnett Esq., Factor for the Rt. Hon. the Earl of Erroll: James Buchan, Esq., of Auchmacoy; Charles Gordon, Esq., of Auchleuchries; George Yeats, Esq., of Auquharney: John Fleming, Esq., Factor for Dr Anderson's Trustees; James Shepherd, Esq., of Aldie; Alexander Philip, Esq., of Yonderton; and Wm. Fiddler, Esq., of South Stonehousehill.

§ Mr Ross was Chairman at the first meeting. On 7th Nov., 1845, James Shepherd, Esq., of Aldie, was appointed Chairman, and was succeeded by his son James Shepherd, Esq., jr., in 1871. On his resignation, the Rev. Geo. Brown of Longhaven became Chairman, and continued until the final meeting of the Parochial Board on 20th April, 1895. When the Parish Council was formed, Mr Ross was again first Chairman, holding the office until October, 1904, when he resigned. Mr Robert Brand, Ardiffery, succeeded him, and is the present efficient Chairman.

‖ In 1784 Mr John Burnett, Merchant in Aberdeen and proprietor of the estate of Dens, of Crichie, by a Trust Disposition, left to the parishes of the Synod of Aberdeen the

of the elders to distribute. The Act of 1894, it may be added, which abolished the Parochial Boards and substituted Parish Councils, made practically no difference in Cruden. The membership of the Council was almost identical in composition with that of the Board: for ecclesiastical bias, at one time a dominating factor, had by then ceased fortunately to exercise any influence.† One effect of the Act of 1845 must have been a great gain to the parish, namely, the appointment of a regular Medical Officer.‡

In educational matters there has also been a vast change. The solitary Parish School, the only authoritative educational institution, when Mr Ross arrived in the parish,§ gave place in 1848 to the

munificent sum of £10,620, to be applied towards helping the deserving and necessitous poor. The interest is disbursed in rotation to the various parishes in sums varying from £20 to £50. Since the Trust was first founded, Cruden has benefited to the extent of £420. The money used to be distributed as it came in, but on last occasion (in 1907, when a grant of £20 was received) the Kirk-Session, by a right conveyed in the Trust Disposition, invested the money, and only expend now the annual interest. Benefit is denied to those in receipt of Parochial relief.

† The present Council is as follows:—Messrs Robt. Brand, Ardiffery (*Chairman*); J. Cantlay, Ashallow; T. Chrystal, Uppermill; W. Cobban, E. Sandend; A. Johnstone, Colleyhill; J. Bruce, Yonderton; J. Faith, Muirtack; M. Ritchie, Port Erroll; C. S. Summers, Port Erroll; A. Scott, N. Aldie; and Rev. J. Strachan.

‡ For many years the only medical attendance secured to the Parish was the services of a qualified midwife, and more than once in the Kirk-Session records, we find mention of payments having been made on behalf of certain women in order to secure for them proper instruction in midwifery. In the end of the 17th century, however, a Dr James Smith, "who won something of a name as an astronomer," seems to have been in practice at Turnielief (*Life of Thomas Smith*, p. 2). He had successors in Dr George Forrest, "the tender husband, the indulgent father, and the social neighbour," who died at the age of 42 in 1761 (*Tombstone*); and in Dr Peter Smith of Aldie, his grandson—the physician mentioned by Boswell as having been educated by the Earl of Erroll (*Life of Johnson*). Dr Smith died in 1813 in his 77th year. About that time, but in the other end of the parish, Dr Charles Gordon of Auchleuchries, the descendant of a long line of ancestors, famed both for good and ill, began to practise the art of medicine; and he was succeeded by Dr John Mitchell, who came as his assistant, and who resided at Hobshill. Dr Mitchell died in 1849, but long before that date Dr Will, Ashallow, had set up in independent practice, and on the passing of the Poor Law Act, he became the first Medical Officer. Cf. the following extracts from the minutes of the Parochial Board:—"2nd Feb., 1846.—A letter of the Board of Supervision relative to medicines and medical attendance was next brought under the notice of the meeting. The Inspector was directed to reply as to the mode in which hitherto these had been supplied to the poor, viz.—that the Board paid £3 annually for medicines, and that Dr Will gave his attendance *gratis*, but at the same time to say that a different arrangement was contemplated." Then, "28 Jan., 1847.—On the application of Dr Will for a salary for his attendance on the poor, the Board agreed to grant him £9 per annum, which was accepted." Dr Will continued Medical Officer till 1865, when he was succeeded by his Assistant, Dr George Fraser, who for a time resided at Milton and then at Hatton. The succession since has been Alexander Gray Duguid, M.B., C.M., 1884-98 (now of Sheffield); Alexander Cruickshank, M.B., C.M., 1898-1902 (now of Stonehaven): and James Harvey Stewart, L.R.C.P. and S. (Ed.), appointed 7th June, 1902. These three have resided at Hatton. The parish is much to be congratulated on a succession of doctors so distinguished and able, and so kindly withal. It is a happy and deserved tradition among us in Cruden that no servant of the public deserves more our love and confidence.

§ There were other *private* schools in the parish, *e.g.*, at Auchleuchries and Tillymaud. The former, built in 1820, was under the charge of a Mr Simpson, and continued till 1872: but the erection of the Public School at Muirtack had, before that date, rendered it superfluous.

schools at Auchiries and Bogbrae, the former taking the place of the parish school,* and the latter serving as a combination school to the parishes of Cruden, Slains, Logie-buchan, and Old Deer.† The Free Church School which was established in Hatton in the year following the Disruption was closed in 1873, and Hatton Public School rose to take its place.‡ Coldwells, begun as an adventure school, was also formed into a Public School in 1874.§ With the development of the fishing industry at Port Erroll, yet another school was rendered necessary there. For a time indeed an infant school was deemed sufficient—the older children finding their way either to Auchiries or to the Erroll School; but in 1902 the present handsome Public School was built, and Mr Alcock, the Parish Schoolmaster, was transferred to it from Auchiries. With the Erroll School, built in 1834 and still under Episcopal Church management,¶ there are thus no less than six schools now in the Parish, all earning Government grants, and all—with the exception of the last-mentioned—subject to the jurisdiction of the School Board.$

More than once during the ministry of Mr Ross, the area of the

* For the succession of schoolmasters at Auchiries, see *supra*, p. 90.

† Bogbrae has had only two schoolmasters—Alexander Black, 1848-92; and John C. Coutts, M.A., the present schoolmaster, who succeeded him. Both have established a worthy tradition. Mr Black is kindly remembered still by many of his pupils, and he seems to have been a man of forceful character and high ideals. Two of his sons, James and Alexander, are ministers respectively of the parishes of Inverurie and Blackhills.

‡ The Free Church School had the following succession of teachers:—Slaker (1844), Watson (1845), Thom (1846), Soutar (1847), Holmes (1852), Taylor (1853), Riach (1855), Hutchison (1859), Gillespie (1862), Jones (1870), Littlejohn (1871). Mr Littlejohn continued after its close as headmaster of the Public School at Hatton. To the regret of all, a breakdown in health compelled him to resign in 1905. Mr Jas. Hendry, the schoolmaster at Coldwells, was appointed to succeed him; and under his able administration the Hatton school has increased greatly both in size and reputation.

§ The Coldwells School was for long under an Episcopal Committee of management, of which Dr Pratt and Dr Low (Epis. Ch.) were successively Chairmen. Among its early teachers was the late Mr James Annand, M.P. The present headmaster is Mr W. G. Mair, M.A., whose high credentials secured for him the appointment last year.

‖ There is now no schoolmaster at Auchiries, but a mistress and assistant. It is, however, a most popular school, and H.M. Inspector's reports have always been very favourable.

¶ The Erroll School was originally built as two separate schools—one for boys and one for girls. Hence the name Erroll Schools, by which name it is still commonly known. Mr Greig was the first headmaster; and after him came in succession Mr Low, Mr M'Gregor, Mr Sherritt, Mr Greig (2), Mr Ledingham, Mr Logan, Mr Marshall, Mr Milne, Mr Higgins, Mr Galt. Some of them taught for a very brief time. The headmistresses of the girls' school were successively Miss Margaret Stewart, Miss Stewart (2), Miss Arthur, Miss Pirie, and Miss Cantlay. The girls' school was especially popular. In 1873 the two schools were combined as one school for boys and girls alike, under Mr Stephen Miller, the father of the present headmaster, who maintains its best traditions, and who has already served faithfully for 23 years.

$ The School Board came into existence with the Education (Scotland) Act in 1873. The present members are: Mr R. Brand, Ardiffery; Mr A. Brown Shepherd of Longhaven, Mr J. Bruce of Yonderton; Mr W. Garden, Longhaven Mains; Rev. A. Macaulay, Congregational Church; Rev. J. Strachan, Episcopal Church; Mr C. S. Summers, Port Erroll.

ecclesiastical parish underwent a modification. By an Act passed in 1846, permission was given to the Church and the Teind Court to erect *quoad sacra* parishes in districts whre there was a need, and once an adequate endowment had been provided:* and, taking advantage of the wise provision thus afforded, the Church has increased the number of her parishes by almost one-third.† On the borders of Cruden no less than three new charges have been planted, all of which have taken off part of its area and population. Ardallie was first erected in 1862,‡ Blackhills in 1879,§ and Boddam in

* 7 and 8 Vict., c. 44.

† As reported to last General Assembly, the number of Parishes erected by the Endowment Committee now number 451. There are 924 old parishes. Parliamentary Churches, erected without the aid of the Endowment Committee, number 42.

‡ The date of the institution of Ardallie Church and Parish in the Court of Teind was 11th July, 1862. It has had three ministers:—William Burgess, M.A., 1859-89; James Coutts, M.A., 1890-1909 (now of Wormit); and Robert Campbell Marshall, M.A., who was ordained to the charge on 26th August, 1909. Mr Burgess was appointed the year in which the Church was built, and whilst it was still a Mission Station. The boundary whee it touches Cruden is defined as follows:—"Along the boundary between the parishes of Cruden and Logiebuchan to the point where the boundaries of the parishes of Cruden, Logie-buchan, and Slains meet; thence by the boundary between the parishes of Cruden and Slains to the point where the watercourse on Eastertown of Auchleuchries eastward from Berryslacks falls into the watercourse of burn which forms the boundary between said parishes; thence from said point in said boundary between the aforesaid parishes of Cruden and Slains by said watercourse on Eastertown to the commutation-road leading from the Fraserburgh turnpike-road towards Bogbrae; across said road, and thence in a straight line across the moss to the boundary between the lands of Auquharney, and those more or less to the watercourse in the hollow to the north-west of Eastertown, and down said watercourse along said hollow till it falls into the burn forming the boundary between the lands of Eastertown and those of Auquharney; across said burn, and thence up the watercourse on the farm of Mains of Auquharney between the Mains and the Mill of Auquharney, following up the line of the natural water run in the hollow towards the commutation-road leading from the Peterhead turnpike road at Bogbrae towards Auquharney to the point on said road opposite to that at which the watercourse on the upper part of said farm of Mains of Auquharney, coming from the eastward, reaches road; across said road and thence up the said watercourse to the eastward and in a straight line towards the Church of Ardallie for the space of five hundred and fifty yards of Easter Auquharney; thence following said boundary between Auquharney and Easter Auquharney and between Auquharney and Yonderton to Burnthill, to the watercourse running across said boundary between the lands of Auquharney and those of Yonderton eastwards, near the northern extremity of the farm of Biggins on Auquharney; thence by said watercourse eastwards across the lands of Yonderton to the most eastern corner of the boundary between the lands of Yonderton and those of Hatton, at or near a spot called the Whiterashes on the farm of Greenheads on the lands of Hatton, at or near a spot said most eastern corner of said boundary in a straight line over the hill called the Drabbie Hill to the corner boundary stone on the boundary between the western portion of the lands of Hatton, that, viz., belonging to Mrs Marr, at or near a place called the Blai; and thence by said boundary between the said portions of said lands up the Hill to the boundary between the parishes of Cruden and Longside."—*Deer Presbytery Records.*

§ The Church of Blackhills, built in 1872, was erected into a Parish on 13th January, 1879. Its ministers have been: George Thomson, M.A., 1872-99; C.S. Burdon, 1900-10 (now minister of Lundie and Fowlis); and Alexander Black, M.A., who was translated from Lowick on 27th Sept, 1910. The following is the boundary line with Cruden: "From the point where the Bruckleseat Road in Longside meets the boundary between the parishes of Longside and Cruden, along said boundary to the march between the lands of Aldie and Moreseat, along said march to the march between the farms of Berryley and

1881.* None of these parishes belongs to the Presbytery of Ellon, the major portion of each having been taken out of *quoad omnia* parishes attached to the Presbytery of Deer; but their Churches lie nearer Cruden than any Church in the Presbytery of Ellon, and neighbourly relations have thus been established with them all. The erection of Ardallie was largely the work of Mr William Yeats of Auquharney.† He was the son of the Mr George Yeats who took so great an interest in the Church during the ministries of Mr Cock and Mr Philip, and his benefactions surpassed even those of his father.‡ In 1848 he became a member of Cruden Kirk-Session, but on going to Aberdeen six years later, he transferred his allegiance to the East Parish there. On many occasions he was a member of Assembly, and actively interested himself in the work of its Committees.§ After the Church at Ardallie had been built, he worshipped regularly there whenever he resided at Auquharney: and latterly, as might have been expected, his interests were with Ardallie much more than with Cruden.‖ Mr Ross and he, however, continued

Wester Aldie (now part of the home farm of Aldie), along said march and that between North Aldie and said home farm to the march-burn between the lands of Aldie and Longhaven, down along said march-burn to the march between the lands of Longhaven and Lot Third, along said march to the old road from Cruden to Peterhead and along said road till it meets the boundary between the parishes of Cruden and Peterhead."—*K.S. Min.*

* Boddam was a Mission Station for many years before it became a parish. Mr Walker was the first missionary, and after him Rev. James Donald who was appointed to the Parish of Clatt. The first ordained missionary was Rev. Clark N. Stables, 1867-77. Rev. Alexander Spark succeeded in 1877, and was translated to the Parish of Rousay, Orkney, in 1885. Rev. W. G. G. Maclean (now of Cullen) was minister from 1886 to 1901, when the present minister, Rev. Wm. M'Hardy, B.D., was appointed. It was erected into a parish during Mr Spark's incumbency on 14th March, 1881. Boundary: "Commencing from the point where the old road from Peterhead to Aberdeen enters the parish of Cruden, along said road until it meets the peat road running towards Quarrian Knap, along said peat road passing between Quarrian Knap and Hillhead of Coldwells, and between Venney and the farm of Coldwells, and making the angle where the road turns towards Venney as laid down in the Ordinance Survey Map until it meets the road leading to the new turnpike, and crossing it thence by the boundary between the farms of Newton of Coldwells and Blackhill to the sea at Bloody Hole."—*K.S. Min.*

† Another who was much interested in the erection of Ardallie Church was the Rev. John Morrison, M.A., Minister of Old Deer, 1822-54. He stirred enthusiasm on its behalf, and set the example by a liberal subscription. A tablet to his memory has been placed on the west side of the pulpit.

‡ See *supra*, pp. 92 and 95. Mr George Yeats died at Auquharney on 15th March, 1847, aged 66.

§ For many years he was a member of the Endowment, Education, and Small Livings Committees.

‖ A tablet erected to the memory of his mother in Ardallie Church bears the following inscription:—"Erected in name of the Minister and Kirk-Session of Ardallie in memory of Mrs George Yeats of Auquharney, who, along with her son, the present proprietor, William Yeats, Esquire, have been the chief benefactors of this Church and Parish. Born 15th February, 1784. Died 27th May, 1873. 'Blessed are the dead which die in the Lord. They rest from their labours, and their works do follow them.'" Mr William Yeats died on 8th April, 1897.

William Yeats, Esq. of Auquharney.

close friends to the end of their lives, and in 1890 he evinced in a very marked way his affection for the parish of his early associations. On 17th September of that year he signed a Trust Deed binding himself and his heirs to pay over the sum of thirty pounds per annum to provide a nurse for the parish, or—in the discretion of his trustees—to pay the expense of medicine, attendance, etc., for the sick poor. To this day many a distressed home in the parish is his debtor.*

Within the Parish itself there sprang up in Mr Ross's time certain adjuncts to the work of the Church in the shape of Mission Halls. Only the Church Hall—and it was intended rather for the use of the Sunday School and Work-Parties than for services—was built in connexion with the Parish Church: but the Mission Halls, both at Port Erroll and Whinnyfold, owed much to his initiative.† Once a month on the Sunday evening he preached in each of them, and all bear witness to the dignified simplicity and earnestness of the addresses which he gave at these services. Occasionally he preached in the school at Coldwells, but very rarely:‡ and never at Hatton. The seaboard villages had claimed his attention at the beginning of his ministry, and they kept it to the end.

In the years 1875-76 the hope expressed by Mr Cock§ that a harbour might be built at Port Erroll found realization. It consists of an outer and inner basin, covering an area of 1 acre 25 poles. The length of quay space is 561 yards. At low water it is dry or nearly so. In spring tides the depth of water is 12 feet, and in neap tides 9 feet. The total cost was £14,177.‖ The harbour has been a great boon to the fishing community of the parish, but it has failed to fulfil expectations. Only boats of a certain size can enter it, and only at certain states of the tide: and—if one may state the fact paradoxically—much more would require to have been spent in order to render it profitable. The quay would have had to be lengthened and the harbour deepened. Unfortunately the conditions of the fishing industry are now such that no improvement

* The £30 per annum was afterwards converted into a gift of £500 stock of the Third Scotish American Trust Co., Ltd., at 7½ per cent. The capital value has now increased to £1220. The Trustees are Mr W. Y. M'Donald of Auquharney, and the ministers of the Parish, U.F., and Epis. Churches. The minister of Ardallie and the Medical Officer of the Parish, have also a consultative right. In the meantime a half-yearly distribution is made to the sick poor, but the trustees are always hoping to find themselves in a position to secure for the parish the services of a qualified nurse.

† See *infra*, p. 135

‡ I am told that it was his custom to preach at Coldwells twice each year.

† When writing his *Account of the Parish* 80 years previously. Cf. *supra*, p. 87.

‖ For these facts I am indebted to evidence given by John Caie, Fisherman, Port Erroll, before a Select Committee of the House of Commons on Harbour Accommodation, reported in the *Peterhead Sentinel* of Wednesday, 26th March, 1884.

is likely to be contemplated. The demand is for fresh fish daily; and more and more the fishing industry is conducted by trawlers and steam-drifters trading from the larger centres. As a result the population has drifted there. Like the rest of the fishing villages along the Aberdeenshire coast, Port Erroll is rapidly becoming depleted. Fishing is now carried on locally merely by small boats; and the harbour is seldom used by ships of any size, except when bringing in coals, or when taking away a cargo of grain, etc.

But the biggest change in the parish during the ministry of Mr Ross—perhaps indeed in its whole history—was effected in the middle nineties when the parish was invaded by the Great North of Scotland Railway. For long the project of a railway through Cruden had been talked of, and the first suggestion was to bring it from Aberdeen by way of Newburgh, and to make it a coast line. Considerations of expense, however, finally led to its being made a branch of the existing Buchan line, the junction being at Ellon. With interesting ceremony and amid much rejoicing the first sod was cut by the Countess of Erroll* on 8th September, 1894, and the line was formally opened three years afterwards on 2nd August, 1897.† It runs from Ellon to Boddam, a distance of 15½ miles, and cost the Railway Company £144,038 4s 9d. Cruden is traversed by it from end to end. It enters the parish just after Pitlurg Station, and pursuing its course in a north-easterly direction, leaves it just after passing Longhaven. Hatton, Cruden Bay, and Longhaven Stations are all in the parish; and the coming of the railway has stimulated business enterprise, and the building of houses in the whole vicinity. Cruden Bay is the principal station on the line, and is especially handsome. It was planned on an ample scale with a view to the subsequent development of Port Erroll as a health resort, and as a place of summer residence: and in order to render the village and surroundings more attractive, the Railway Company laid down a splendid golf course on the beautiful links, and built the magnificent Hotel which overlooks the bay. The idea of making Cruden Bay a health resort has distinctly approved itself. People who have once paid a visit to the parish and enjoyed the fragrance and invigorating effect of its fresh breezes are delighted to come back. The sea, the beach, the rock-scenery, the ancient castle surmounting the cliffs, the aloofness of the spot from the stir and bustle of life—all these things add to its charm: and the number of summer visitors is yearly

* Mary Caroline, the present Countess.

Cruden Bay Hotel.

increasing. The drawbacks are that being so far from the big centres of population, the journey to it is long and costly, and that the season of holiday residence is short. The population of the district, too, yields a comparatively light traffic. But in the modern trains run by the various companies everything is done to render the journey exceedingly comfortable, and if visitors from the south only realised the glory of the June days enjoyed in this part of the country, the season of holiday residence would be much longer. The hope of a revival in the granite and fishing industries also is not altogether without foundation : and if the line were once extended to Peterhead its complete success would be assured. As it is, it has proved a great boon to the parish. Travelling has been rendered much more easy and comfortable, and grain and cattle can now be conveyed to the markets at a fraction of the labour and cost formerly entailed.

Mr Ross viewed all these changes with equanimity. He had attained his jubilee as minister of the parish four years before the railway was opened, but no one could have entered with more spirit into the proposals anent it. To him the event was bright with promise; and many still remember the striking sermon which he preached on the Sunday after the first train had run from Ellon to Boddam—a sermon brimful of wisdom and cheerful optimism. He had, however, by that time entered the last decade of his ministry, and signs of failing vigour became faintly apparent. In 1903 he celebrated his diamond jubilee. The occasion was one of great rejoicing in the parish : and he was fêted both by the Presbytery and by the public bodies of which he had acted as Chairman. On the anniversary of the date of his ordination (14th September) the congregation gathered in the Church, and presented him with his portrait and a congratulatory address. Mr John Bruce of Yonderton presided, and made the presentation, speaking in terms of deep feeling of his long and faithful work; and it is touching to read the reply of the old man (then in his 85th year)—so clear and simple in expression, and so full of the modesty, seriousness, and kindly affection which had been the marks of his ministry.* For another

* It was impossible for him to express his sense of the very great kindness which they had shown him on that occasion. It was entirely owing, he was sure, to the very long time during which it had pleased Providence to spare him to the office of the ministry in the parish. In many cases he had preached to their fathers and grandfathers—certainly to more than one generation of parishioners—and he could well conceive that they might come to entertain for him a regard which they would not have had for a much better minister who had not been so long among them. For him it was a solemn thought that he had been preaching the Word of Life to generations of men and women who had been passing away continually from under his ministry. And, let him confess, it was a comfort

year and a half he was spared, continuing in office and in the active exercise of his duties until within a fortnight of his death. On 1st January, 1905, he preached for the last time. He died on the 15th, in the waning afternoon of a peaceful Sabbath day. He was buried in Cruden Churchyard. In Autumn of the following year, his sister, Jane Leith Ross, who had been his companion and dear friend through life, was laid to rest beside him. He had never married.

Mr Ross's was a beautiful life—a life in which, mingling with the dignity of birth and upbringing, there were the sweet simplicity of a loveable nature, and the generous affection of a soul which had struggled against misunderstanding and triumphed. He could be stern in rebuke when he liked, but he delighted to say kind things and to do kind deeds; and the memories which he has left behind him are very precious. His benefactions to the poor it would be difficult to number. He loved to do good secretly: and though certainly he never knew privation or distress, he died a much poorer man than when he came to Cruden. He was a faithful minister, but took no active interest in the affairs of Church courts. Their din repelled him, and he preferred to work where there were no jars. In his preaching he was markedly evangelical. Its burden at all times was the goodness of God, alike in providence and redemption, and he lived a life consonant with his own best teaching. Early in his ministry he was stirred to interest himself in the Foreign Mission of the Church, and in her work amongst the young: and Cruden had its Sunday School, its Young Men's Guild, and its Work Party for Missions all in a state of high efficiency at a time when such institutions were in their infancy in many city charges. Nothing was done by him in slovenly fashion. He was punctual in engagement, and careful in utterance—in manner slightly distant, but always sympathetic. In appearance he was tall and erect, even to the last. The head bespoke thoughtfulness, and the eyes were mild and gentle. The affection of the congregation perpetuated itself after his death in a mural tablet placed in the Church. The inscription is brief, but its record is true:—"In memory of the Rev. Robert Ross, M.A., Minister of the Parish of Cruden, 1843-1905. A faithful and much loved Minister."

to him to receive that assurance of their appreciation, because it might be some ground of confidence that his labours had not been altogether in vain," etc., etc. For full text of his speech, see contemporary newspapers.

I succeeded him on 9th June, 1905. It has been no light thought sometimes that I stand in a succession which makes even my best seem unworthy : but I can truly say that my work has been a joy to me, and that I count myself happy to have been elected minister of a parish whose traditions so abound in interest, and whose people so abound in kindness.*

* For the present condition of the Church and its various organisations, see the *Report for* 1911.—Appendix A,v.

CHAPTER IV.

The Episcopal Church.

"High on a hilltop, striving to rear
A storm-battered Cross, for wanderers to see
How o'er life's ocean they safely may steer
Towards that quiet haven where they would be—
Calmly thou standest, hallowed and dear,
Keeping thy watch o'er the wild Northern Sea."

REV. ROBERT MACKAY, M.A., Longside.

(From *The Buchan Churchman*, January, 1909).

THE EPISCOPAL CHURCH.

No account of the ministers of Cruden or of the ecclesiastical fortunes of the parish would be complete which limited itself to a history of the Established Church. As in Scotland generally, so within the narrow confines of this parish, some of the best and most interesting phases of religious life have been associated with revolt: and, with whatever regrets, the faithful narrator must sacrifice the unity of his story if he is to give a true account of events, or to place in a just light the feelings and ideas of those who considered secession inevitable. I proceed therefore to describe the fortunes of the other churches in the parish, and taking them according to the date of their foundation, I turn first to the now disestablished Episcopal Church, disestablished, after twenty-nine years, in fact as well as in law.

I.—Alexander Keith, 1718-63.

We saw how Mr William Dunbar was deposed in 1716 and finally left the parish in 1718.* His place would appear to have been taken by one who if not then in orders, took them immediately afterwards, viz., Alexander Keith the schoolmaster. Keith was a son of the minister of Deer, whose successor was the victim of the famous "rabble."† His mother was Sophia Ross, a daughter of the minister of Rathen, and he had a sister who was married to a dyer in Cruden called George Irvine.‡

When exactly he came to the parish is unknown, but in all probability it had been about the time of the rebellion of "the 'Fifteen."§ There is no mention of his appointment in the Presbytery minutes, but that is not to be wondered at. Cruden was under an Episcopal régime, both in its church and castle, and Keith had likely been Dunbar's own choice with such sanction as Dunbar himself cared to acknowledge. After his retirement, however, Keith came prominently to the front. Though requested by the Presbytery, he refused to sign the oaths of allegiance to Government; and though formally deposed on 18th May, 1720, he continued, as we saw, to act as schoolmaster and to draw the emoluments of his office for at least four years afterwards. But at that date he seems to have resigned the school, and to have devoted himself to his duties as minister of the dispossessed congregation.‖

* See *supra*, p. 57.
† See *supra*, p. 66.
‡ *Fasti*, III., p. 620.
§ He would then have been 20 years of age.
‖ See *supra*, p. 74.

Whatever the hardships of Mr Keith's lot, he had the comfort of reflecting that he had at least chosen it for conscience sake and that almost all the people were with him. The death of Earl Charles, too, in 1717, placed in authority at Slains Castle his sister, the celebrated Countess Mary,* and no firmer friend of Episcopacy could have been found throughout the length and breadth of the land. At the farm-house of Ardendraught, to which the congregation on leaving the Church had removed, she fitted up a granary for their accommodation;† and in every encounter with the Presbytery she did her best to obtain favourable terms for the Episcopalians, be the offender minister, schoolmaster, or genuine delinquent. Within the private chapel at Slains Castle, no priest unblessed by bishop dared to appear.‡

It was during the years that followed the fitting up of the granary, years of comparative peace and calm, undisturbed by political intrigue, that Keith is supposed to have written *"The View of the Diocese of Aberdeen."* Everything certainly points to its being his. It was written by some one who was familiar with Slains Castle and in the habit of visiting there.§ It was written by some one whose sympathies were strongly Episcopal, and who, one is led to infer, was a minister of the disestablished Episcopal Church.‖ Although only one copy in manuscript is now known to exist, it is well attested that another copy was extant about the middle of the 18th century in the library of the Earl of Erroll.¶ Most conclusive of all on one of the boards of the existing MS. volume, there is the following note:—"Al: Keith fint haec MSS. Novr. 25, 1732."$ The work has been rescued from oblivion by the efforts of the Spalding Club and the generosity of the Earl of Aberdeen,[1] the

* See *supra*, p. 68.

† III. *Buchan.* Appendix I, p. 367.

‡ See Presbytery Records *passim.*

§ Cp. internal evidence, *e.g.*—(i.) "This most noble family has possessed the office of Great Constable for Scotland, for above 400 years: their charter for it being granted by King Robert I. at Cambuskenneth, 12 Nov., 1214. *I have seen it at Bowness, where it is kept.*" (ii.) "To this office of Great Constable (as appears by the report of the Privy Counsel to King [Charles I.] *which I have also seen at Bownes*) belonged of old the command of the King's army, etc." (iii.) "This family had the privilege of a portable altar, granted by Pope Sextus IV. The Bull (*which I have seen at Bownes*) is directed to William, Earl of Erroll, etc. (iv.) *I have also seen there* a letter from Pope Alexander VI., dated 1492, etc."—(*View of the Diocese*, pp. 376 and 377). The italics are mine.

‖ Cp. "an occasional acerbity of expression, or peculiarity of phrase into which he has been betrayed" (*Preface*, p. xi.), *e.g.*, the reference to Andrew Melville as "the famous stickler for Presbyterian government under King James Vi.—*View of the Diocese*, p. 387.

¶ *Preface*, p. xi.

$ *Ibid.*

1 George Hamilton, 4th Earl.

former having secured that it should be carefully edited, while the latter paid the expense of publication. It was issued in 1843 in *"Collections for a History of the Shires of Aberdeen and Banff."**

As an account of the Diocese of Aberdeen it is now very valuable, putting us in possession of facts and points of view which it would be impossible to obtain from a more modern source. After describing the civil divisions—their extent, valuation, principal features, etc.—he passes on to speak of the ecclesiastical, and gives a very exhaustive account of the bishops, religious houses, collegiate charges; the university; and the parishes which lie within the bounds, ninety-seven in all. In many parts the description is rough and unfinished, suggesting a series of notes rather than a continuous narrative: but it is both a learned and accurate compilation, and yields us much interesting information. "If," as its able editor points out, "we duly bear in mind that the author's object was to exhibit not so much the civil as the ecclesiastical history and condition of the province," then "his work, on the whole, must be admitted to be a creditable performance."†

Keith's life, however, was not destined to be one of literary leisure, and even *The View* must have been written amid many distractions and considerable anxiety as to the future of himself and his flock. "Countess Mary's Girnal"—as the granary to which the Episcopalians retreated was nicknamed by the Presbyterians—was a safe refuge for a quarter of a century :‡ but the first enthusiasm of secession soon passed away, all the advantages were with Presbytery and all the hardships with Episcopacy, and as the years passed Keith found himself preaching to a congregation which steadily grew less. When in 1741 he and his managers approached the session of the Parish Church, soliciting their help to meet the needs of the poor, he had to confess that "Sixty-nine pounds Scots is all the funds in their hands."§ Creditable enough surely, but revealing the state of abject poverty in which he and those dependent upon him were forced heroically to subsist.‖

* *III. Buchan.* Appendix A.

† *Preface,* pp. xi. and xii.

‡ *III. Buchan.* Appendix I.

§ *K.S. Reg. Coll. and Dists.*—See *supra,* pp. 72 and 73.

‖ I incline to think with Dean Archibald that the years which sapped the power of Episcopacy were much more the thirty years between 1715 and 1745, than the years which followed. (*Ten Years' Conflict,* pp. 144 and 159). The active prosecution, which followed the Rebellion of the 'Forty-five, if cruel and harsh, gave to the Church a unifying bond of suffering. It eliminated the weak elements, but it rallied the strength of the strong. On the other hand, between 1715 and 1745, the Church was tolerated—tolerated

Much worse, however, was their plight after 1746. In that year we saw how—as the consequence of the Rebellion—severe penal statutes were passed against the Episcopalians, and how Cruden was made to suffer their full force. The granary in which they worshipped was burned to the ground, and Mr Keith was debarred from marrying, baptizing, or holding services in any house at which there were present more than four people, not members of the family.* He retreated to the farm-house at Sandend, about a mile distant: and there we are told, justly evading the law, he continued to minister in secret as time and opportunity permitted. Tradition has it that each Sunday the congregation assembled on the sward in front of the farm-house. Taking with him the four persons allowed by law, Mr Keith then went into the parlour, where the members of the family had already met. The window was next removed; and whilst, on plausible grounds, it could thus have been held that he discoursed merely to those inside, the people without crowded around and listened eagerly to his words. "It is impossible," says Dr Pratt, and every true heart will beat in sympathy, "to stand upon the identical spot from which was heard the voice of prayer and of consolation to the unsheltered crowd outside under such circumstances of accumulated suffering without being touched by so appalling a tyranny."†

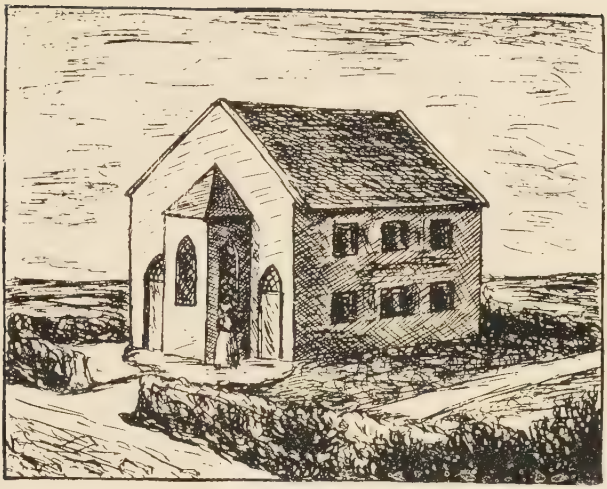
Mr Keith died in 1763. In addition to the desponding epitaph of Dean Skinner (already quoted)‡ his tombstone bears the following inscription:—"S. M. of the Rev. Alex. Keith, whose probity of heart, sanctity of manners, easiness of conversation, and unwearied attention to all the duties of his office as a minister of the Church of Scotland, under the many trying events of eight and forty years, rendered his life valuable, his death lamentable and his memory precious. Ob. Oct. 27, 1763. Aet. 68." The inscription on his tombstone is almost as legible as when it was first placed in position. The congregation of the Episcopal Church have exercised a loving solicitude in guarding it against the encroachments of lichen, and in keeping it clean. A clock and desk which belonged to him are still in existence, the former being in the possession of Mrs Walker, Holburn Street, Aberdeen,§ and the latter of Mrs Hutchison, Dorbshill, Ellon.‖

with a faint tolerance, which wore out the life of her ministers and the patience of her congregations. Her *raison d'etre*, too, was insufficient—to all appearance a decadent political attachment, which had to be concealed, and which with every year lost meaning and purpose.

* See *supra*, p. 79. † *III. Buchan.* Appendix I., p. 368. ‡ See *supra*, p. 80.

§ Widow of the late Rev. G. B. Walker, Episcopal Minister, 1880-93.

‖ The late Mr Hutchison's grandmother was a Keith.



Old St. James's, 1765-1843.

St. James's at the Present Time.

Episcopal Church, Cruden.

II.—Scotch and English Episcopals.

After Mr Keith's death the congregation were left for a time to shift for themselves. In 1765, however, James, Earl of Erroll, who had succeeded the Countess Mary seven years before, and whose sympathies were also with Episcopacy, "built and endowed" St. James's Chapel,* and appointed as its first minister the Rev. John Mason, his own chaplain, and a clergyman in English orders. The endowment of the Chapel consisted of an acre of land, on which the Church was built; £10 a year in name of seat rent; a glebe of 20 acres, at a small fixed annual rent; and a beadle's croft also at a low rent. With the help of his tenants, the Earl also built a parsonage.†

No doubt he meant well in appointing Mr Mason as minister. By the law of the land Scottish orders had been declared null; and only a priest ordained by an English or Irish bishop, could, without incurring penalties, officiate in Scotland.‡ It is evident therefore that his lordship desired, while conserving for the congregation everything distinctive in Episcopacy, to do so if possible in a law-abiding fashion. Unfortunately a large section of the congregation could not see it so; and it must be admitted there was much to say in defence of their refusal to fall in with the arrangement. To them it was like casting a slur upon their own Scottish priests. They could admit the right of the law to put down lawlessness—in that category perhaps stood their Jacobitism: but for the law to say who were and who were not ordained of God—that was a different matter. Such a claim they refused to concede: and these sturdy apostles of spiritual independence preferred to walk the whole way to Longside, or to Tillydeask in Ellon, a distance in both cases of about ten miles, rather than surrender their convictions.§ At Longside and at Tillydeask they could hear the gospel preached to them "in their ain tongue an' by their ain men": and though a number, and an ever-increasing number, was attracted to St. James's

* The old chapel would appear to have been a somewhat barn-like structure, very similar in appearance to the Presbyterian churches built about the same time. There was no chancel, properly speaking. Entrance was from the east, and the pulpit stood with its back to the door, surmounted by a big sounding-board. The passages ran along the walls on either side and led to the gallery at the far end. There was no graveyard; but the church, which stood on the site of the present one, was protected from the roadway by a "fell-dyke" overgrown with gorse. The chapel was dedicated to St James the less.

† *II. Buchan.* Appendix M., p. 280.

‡ See *supra*, p. 79.

§ *III. Buchan.* Appendix I., p. 368.

through Mr Mason's personal influence, he never seems to have been able to gather together a very large congregation. The division in the Episcopal Church was calamitous in the extreme. To many it meant practical exclusion from every house of God, and the only party who profited by it was the Presbyterians. The pity is that their profit should have sprung from such a source.

After seventeen years, however, the "Scotch Episcopals" (as those who clung to the native clergy were called to distinguish them from those who waited on Mr Mason's ministrations—the "English Episcopals")* obtained a measure of relief. The Rev. Roger Aitken finding Mr Mason's health to be declining, and hoping to bring about a better state of things, placed himself in 1782 at their head; and, until other arrangements could be made, conducted services in the farmhouse of Errollstown.† But a longer delay was experienced than was at first anticipated. Mr Mason continued in office until his death in 1796; and before that date the congregation had shifted to a new place of worship, and were under the guidance of another minister. They now worshipped at Woodhead on Hay Farm,‡ where a chapel had been erected for them, and their new minister was the Rev. John Gleig who was regularly instituted to the charge in 1790.§ Three years later, or just at the close of Mr Mason's ministry, Mr Cock gave as the relative strength of the churches in the parish:—Established Church, 713: Episcopal Churches (Scotch and English together), 360.|| From these figures we may infer how severe had been the losses sustained by the Episcopalians, but the wonder is, considering the hardships to which they had been subjected, and the division amongst them which had been wrought by the persecuting statutes of 1746, that the numbers should have been so large. Only faithfulness to principle, indeed, and a wish to obey the behests of conscience, could have kept them so well together. They had, however, two precious memories—Dunbar and

* *Stat. Acc. Scot.*, V., p. 437.

† The Rev. Roger Aitken (1782-89) seems to have been a man of considerable force and vigour of intellect. In a controversy which arose as to the lawfulness of "Scotch orders" he became the apologist of the Scotch Episcopal standpoint. (*Ch. Hist. Scot.*—Stephen, IV., pp. 439-41). Subsequently he was instrumental in helping Bishop Skinner to obtain the Repeal of the Disabilities Act of 1792. He acted as Secretary of the movement.—*Ten Years' Conflict*, 169-71.

‡ The Episcopalians have thus had places of worship at no less than five spots in the parish:—Aulton of Ardendraught, Sandend, Errollstown, Woodhead, and the Chapelhill—the site of old St. James's and the present church.

§ The Rev. John Gleig (1790-1801) was incumbent of Pitsligo, 1801-20.

|| See *supra*, p. 89.

Keith: and doubtless they had the constant hope of restoring their Church to such a position of power as had been the ideal and dream of these two men.

At least an approach to its realization was reached in 1801. In that year Mr Gleig was transferred to Pitsligo; and as the Rev. John Stephen, who had been appointed to succeed Mr Mason, signified his willingness to place himself under the jurisdiction of the bishop of the diocese,* the Scotch Episcopal members declared themselves satisfied, and resolved to make no separate appointment.† The two congregations united therefore under his pastorate and worshipped together in St. James's Church, thus healing an estrangement which had lasted for 36 years. In 1807 the bond was made yet closer. In that year Mr Stephen resigned, and Mr Cay, who was called to succeed him, was *jointly* selected by the two congregations.‡ If anything further was required to make them one, it was supplied by his ministry, and by the ministry of his famous successor, the Rev. Dr Pratt.§

III.—Dr Pratt—1824-69.

John Burnett Pratt was admitted to the charge in 1825. He was the son of William Pratt and Jean Gray, and was born at Slacks of Cairnbanno in the parish of New Deer in 1798. He received his early education in the parish school there, going from it to King's College, Aberdeen, where he graduated M.A. in 1820. The following year he was admitted a deacon of the Scottish Episcopal Church by Bishop William Skinner, and was appointed to the charge at Stuartfield—a small charge which subsequently was merged in the Episcopal congregation of Old Deer. Here he remained for four years, ministering to an attached and interested

* This was made possible by the Repeal Act of 1792—removing the disabilities from the Scotch Episcopal ministers, and allowing those of English orders to enter the same fold

† The Rev. John Stephen was minister (1797-1807). "He was the father of Sir John Clark of Tillypronie's mother. Sir John called upon me when I was in Cruden to see his mother's birthplace, but all that was left of it was the brick wall near the door of the present parsonage." (M.S. Letter—the Rev. Canon Low). Sir John's mother gave £20 towards the endowment of the Erroll School.

‡ The Rev. Alex. Cay was minister (1807-1824). He was an eloquent and forceful preacher, but his work was very unequal. In the letter quoted in the previous note, Canon Low writes of him:—"The people remembered more of the sayings in the course of his preaching than they did of Dr Pratt's, though Dr Pratt's ministry of forty-three years intervened between him and me."

§ For several of the above facts I am indebted to an interesting article on "St. James's, Cruden," which appeared in the *Buchan Churchman* of January, 1909.

flock, until he received the call from St James's, Cruden.*

Beyond all question his ministry has left the deepest marks on the parish. Perhaps it is not too much to say that he is the outstanding figure in intellect, in piety, in literary talent, and in administrative ability, amongst all its ministers. He spent the rest of his life, 44 years, as minister of St. James's, and no life could have been more fully or profitably occupied. In addition to attending to the needs of his congregation, he interested himself in the work and outlook of the Church at large, and spent his leisure in a peregrination of the neighbouring parishes accumulating archæological and other lore. He won the affection of his own congregation and commanded the esteem of all who knew him. Ten years after his settlement in Cruden, Lord Erroll† testified his regard for him by giving to the Church a Communion Service together with a set of Service Books.‡ The bishop of the diocese showed his confidence, and also the trust which he placed in his attainments, by making him one of his examining chaplains.§ He also appointed him to conduct the prosecution on his behalf in the now forgotten but once famous Wagstaff Case.‖

Outwardly the vigorous nature of his ministry is still borne witness to by the buildings which he succeeded in getting reared in connexion with the Church. Shortly after he went to Cruden he initiated a movement which resulted in the erection of the Erroll School. Among the subscribers to it were King William IV. and Queen Adelaide. On the west wall is the following inscription, which wind and weather are rapidly rendering undecipherable:—

RELIGION. MORALITY. UTILITY.
BY SUBSCRIPTIONS FROM
THE RIGHT HONOURABLE
THE EARL AND COUNTESS OF ERROLL,
ETC., ETC., ETC.
1834.

* See *Memoir of the Author* in *IV. Buchan* (the edition revised by Mr Robert Anderson). To this Memoir I am indebted for most of the facts stated here.

† William George, 17th Earl.

‡ The communion service is of solid silver, and consists of two cups, two patens, one large plate, and one large flagon. All have the inscription, written on the bottom:—"The gift of the Earl of Erroll, 1836." They were procured from Gerards, Panton Street, London. A is the Hall Mark letter.

§ *Memoir of the Author*, p. xvi.

‖ In this case the Rev. Charles Wagstaff, M.A., Junior Incumbent of St. Andrew's Episcopal Church, Aberdeen, was accused of certain acts of disrespect and disobedience against his Ordinary, Bishop William Skinner. Dr Pratt was entrusted with the duty of stating the case for the bishop before the Synod.

To him also belongs the credit of raising money for the rebuilding of St. James's in 1843.* The new church is most handsome. It is built in the early English style of architecture, and has accommodation for 440 persons. Its spire, which owing to the situation of the church is seen far and near, is particularly graceful. The chancel was added some thirty years later during the incumbency of the Rev. Mr Low. By a joint-disposition, Dr and Mrs Pratt left £300 for the purpose on condition that they should be laid to rest underneath the altar.† Yet another fruit of Dr Pratt's labours for the Episcopal Church in Cruden is the present Rectory. It was built in 1845.

He first appeared before the public as an author by the publication in 1832 of a series of articles in the *Aberdeenshire Magazine* on *"Jamie Fleeman, the Laird of Udny's Fool."* They were well and interestingly written, and his subject being a popular one they attracted much attention. (The papers were afterwards collected and published in a small volume. In 1904 it had reached its sixty-seventh thousand). Two years later more serious work appeared from his pen when he published the first of his sermons, *The Sorrows of the World* (Aberdeen, 1834). It was followed by others—*The Unchangeable Nature of True Religion* (Peterhead, 1835); *Fidelity to the Truth* (Aberdeen, 1837); *Scottish Episcopacy and Scottish Episcopalians* (Aberdeen, 1838). In 1840 appeared the work which, not only in Scotland, but all over the English-speaking world, endeared him to his own communion, *The Old Paths where is the Good Way, or, The Notes of the Church in connection with which the Child of the Church is examined concerning Ecclesiastical Principles.* It went through three large editions, and was published in a cheap form for use in schools. It is "a temperate exposition of the principles of Episcopacy," and the catechetical form in which it is written renders it a simple and exceedingly useful text-book of instruction.

In the years that followed he busied himself in the preparation of the book by which he is now best known, and which seems destined to be his enduring monument, the book so freely quoted

* During the rebuilding of St. James's, the Episcopal congregation worshipped in the Parish Church on the Sunday afternoons.—*K.S. Min.*

† *Memoir of the Author*, p. xv. Dr Pratt (*III. Buchan*, p. 47) gives the following additional facts relative to the Church:—"The entrance is at the west end under the tower, which is surmounted by a spire 90 feet high. The chancel is lighted by three narrow lancets, filled with stained glass by Wailes of Newcastle: there is a handsome font of polished granite, presented by the architect, William Hay, Esq., and a small but very good organ. . . . In 1864, a bell weighing 6 cwt. 2 qrs. 20 lbs. of fine tone by Taylor of Loughborough, was put up in the steeple, at a cost of £80."

throughout these pages, and the book which is a "mine of information" regarding the locality depicted in it, viz.:—*Buchan.** In the interval between the *Old Paths* and its appearance, he published a few other sermons,† but when *Buchan* appeared in 1858, it was at once recognised as a most interesting account of a district all too little known, and as one of the ablest and most valuable of topographies. In its preparation certainly Dr Pratt spared himself no pains. He traversed the whole district which he describes—mostly on foot. He consulted all the authorities within his reach, and thought no exertion too great which would yield him an additional fact. He brought to his task a cultured mind, a charitable disposition, and a playful humour; and, as he writes in an easy style and with discriminating observation, the result is a most pleasing and delightful volume. It had the benefit of two revisions at his own hands. Indeed he was preparing the third edition when he was seized with the illness which ended fatally.‡

The publication of *Buchan* brought him both fame and honour. He was now recognised, not merely as a power in his own Church, but as one of the most erudite and industrious scholars in Aberdeenshire; and in 1864 the University of Aberdeen, his *alma mater*, rewarded his services by conferring upon him the degree of LL.D. In the following year he added still further to his reputation by the publication of *Letters on the Scandinavian Churches, their Doctrine, Worship, and Polity*. They originated in a resolution of the Synod of Aberdeen "to take into its serious consideration whether any and what means could be devised for entering on negotiations with the Scandinavian Churches, with the view of ascertaining the practicability of intercommunion." The *Letters* form his contribution to the question of Christian unity—an object very near to his heart. That same year he published *A Sermon on the Completion of Forty Years' Ministry*.§

* "*Buchan* is a household word, and a mine of information to the inhabitants of that important district, the landmarks of which are an epitome of Scottish history."—N. K. Macleod in *Dedication of Castles of Buchan*.

† *Four Sermons* (Dundee, 1842), *A Pastoral Letter to his Congregation* (Aberdeen, 1843), *A Sermon at the Funeral of Patrick Torry, D.D.* (London, 1852), *Present Trials of the Clergy* (1856).

‡ The fourth (and enlarged) edition of *Buchan*, revised by Mr Robert Anderson, has valuable features of its own; but it has sacrificed some of the most distinctive features of Dr Pratt's work. The omission of the Appendix is also a serious loss. Other writings in which Dr Pratt gives the fruits of his archæological research are:—"*The Druids*" (1861) and "*Antiquities in the Parish of Cruden*"—a note contributed to the Transactions of the Society of Antiquaries in 1862.

§ For many years—there is no shame in letting the fact be known, for it rather reflects credit alike on Dr Pratt and on struggling Episcopacy—this worthy minister, who did so

Four years afterwards he died, in 1869. On 6th December, 1832, he had married Anna Radcliffe, the daughter of a chorister in Durham Cathedral, and a woman of many gifts.* In 1872 she was laid to rest beside him. A Runic Cross of sandstone to the memory of both has been erected at the east end of St. James's Church. It bears the inscription:—"Sacred to the memory of John Burnett Pratt, M.A., LL.D., for forty-four years incumbent of St. James's Church, Cruden, who fell asleep in Christ, March 20th, 1869, in his seventy-first year. 'There shall be no more death.'—Anna, widow of the Revd. J. B. Pratt, LL.D., died at Morpeth, 14 Dec., buried here 20 Dec., 1872, aged 74."

IV.—Recent Ministries in St James's.

St. James's Church has had three ministers since the death of Dr Pratt, but as two of those are still with us, and the other is well remembered, briefest notices of their ministries must suffice.

The first was William Leslie Low, now the Reverend Canon Low, D.D., of St. Columba's, Largs. He was the son of William Low, farmer at Polnar on the banks of the Don near Inverurie, and was the eldest of three brothers, all of whom have given their services as ministers of the Episcopal Church of Scotland.† He was educated at Aberdeen University (graduating in 1862 with first class honours in Mathematics and second class honours in Classics), and at Trinity College, Glenalmond; and in 1864 was ordained to the pastorate of Kincardine O'Neill by Bishop Suther of Aberdeen. His ministry at Cruden, which lasted for ten years, was an exceptionally happy one, and was marked by increasing regard on the part of the parishioners for him, and by increasing interest on his part in the parish and its people. "If," says the writer of an appreciation in the *Scottish Standard Bearer,* "he found the elements at Cruden inhospitable, it was not so with the hearts of the people. In the ten years he spent there, he endeared himself not only to his own large

much, and was such an ornament to the Church and Parish, obtained merely a living of £64 per annum, and had to eke out his slender income by keeping boarders.

* Mrs Pratt "was a woman of many accomplishments. She could speak most of the Continental languages, and she painted with facility and skill. The 'unassigned poetical contributions' referred to in the preface to the first edition of *Buchan* are understood to have been from her pen—they include *Legend of the Wine Tower, The Caged Lady of Buchan,* and *Saint De'nick's Well*—and she furnished the illustrations of the first three editions. She wrote a work on *The Bee and Beekeepers* and *Glen Tilloch: a Tale,* published in London in 1845."—*Memoir of the Author,* pp. xviii. and xix.

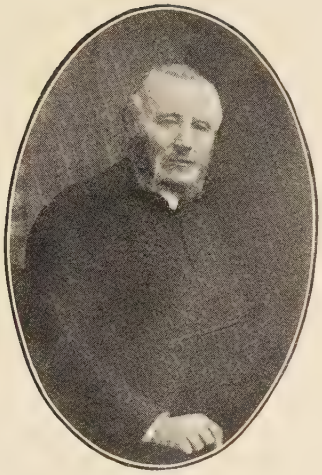
† George, Rector of St. George's, Folla-Rule, who died on 13th Dec., 1908; and James, who was a Senior Chaplain in the Indian Army, and is now retired.

flock, but to the parishioners generally, receiving from both repeated tokens of affection and esteem. And his appreciation for them, on the other hand, has been witnessed to in the many character sketches —*Vignettes from a Parson's Album*—which have appeared from his pen. Cruden was a place which for him had manifold attractions."* When in 1880 he was called to his present sphere, he left behind him as the marks of his ministry a beautified church, an enlarged chancel, a parsonage free from debt, and services regularly instituted at the two out-stations of Whinnyfold and Coldwells.†

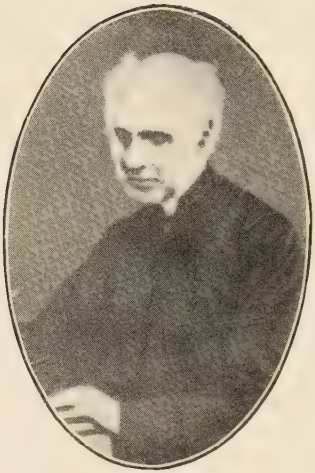
George Barron Walker, who succeeded Mr Low, was also a fortunate choice for the congregation. He was a man of immense energy and hearty good will, and his lamented death at the early age of forty-nine was a severe loss to Scottish Episcopacy. He was the younger son of the venerable Dr Walker of Monymusk, who was for many years the respected Dean of the diocese. After a training at home under his father, he was sent to the University of Aberdeen; and having graduated M.A. in 1876, he entered himself as a student of the Episcopal Theological College, Edinburgh. The following year he was ordained deacon, and the year after that priest, by Dr Dowden, Bishop of Edinburgh. After a three years' curacy in Leith, he was called to Cruden, and for the next thirteen years did good and faithful service as minister of St. James's. He was not only an effective preacher but a most diligent and attentive pastor—an acceptable visitor in all homes. In 1893 he was appointed to St. Peter's, Peterhead, and his ministry there was just reaching its full power when it was suddenly cut short. He died on 23rd June, 1902. Preaching in St James's, Cruden, the following Sunday, his old friend, the Rev. Robert Ritchie, Rector of St. Mary's, Inverurie, said:—"It is just possible that the brightest part

* *Scottish Standard Bearer*, January, 1893.

† It is only since leaving Cruden that Dr Low has really come to his own. In 1889 he was appointed Clerk to the Synod of Glasgow and Galloway, and the following year was made a Canon of Cumbrae. While minister of St. James's, he had published by request *Sermons for Advent and Christmas* (1875); but this volume has since been followed by *By the North Sea Shore* (1891), *Professor David Thomson* (1894), *Loyal to Principle* (1896), *Reuben Dean* (1898), and *Vignettes from a Parson's Album* (1904). In 1900 the degree of D.D. was conferred upon him by his old university, and four years ago he was made a Canon of St. Mary's Cathedral, Glasgow. When the former honour was bestowed, Professor Gilroy, who presented him to the Chancellor, justly based his claims on "the long and honourable service he had rendered his Church, the conspicuous ability with which he had filled every office and discharged every duty to which he had been called, and the valuable contributions he had made to literature and theology." When the latter honour was conferred, the *Scottish Standard Bearer* wrote: "Canon Low is a typical Scot, and it would be greatly to the benefit of the Church if it had in its ministry many more like him. An accomplished literateur, a sagacious counsellor, a learned divine, he will be necessarily one of the most valued members of the Cathedral Chapter."

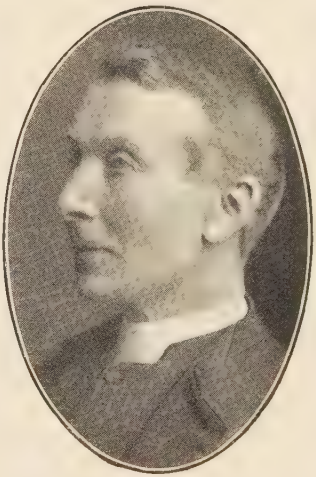


Rev. J. B. Pratt, LL.D.



Rev. Canon Low, D.D.

Rev. J. B. Walker, M.A.



Rev. John Stuachan, M.A.

MINISTERS OF ST. JAMES'S CHURCH.

of his ministerial life was that spent at Cruden, and among the good people of Whinnyfold and Coldwells. His free and unconventional ways had ample scope here, amidst the sights and sounds of nature, in all her changing moods. An outdoor life was to him one prolonged joy and exhilaration. One can therefore have no hesitation in saying that his thirteen years' residence here were years of happy usefulness. Cruden had ever a warm place in his affection. At Cruden he sleeps his last sleep."*

The present incumbent is the Rev. John Strachan, M.A., who has now been in office for almost twenty years. Like his predecessor he was educated at Aberdeen University and the Theological College of the Episcopal Church in Edinburgh. He was ordained deacon in 1883 and priest in 1884 by Dr Wilson, Bishop of Glasgow. Before coming to Cruden he held charges successively in Port-Glasgow, Kirkcudbright, Lasswade, and Dalbeattie.

In Cruden he has done much good work, and has also given himself unsparingly to the public weal. He has maintained the traditions of St. James's Church in a manner which makes one think with admiration of its ministry, for it has had a wonderful succession, and in some respects Mr Strachan's influence has been unique. He is not only the true pastor, but the good friend of all who have the fortune to know him. His is indeed the unfailing charity which believes the best of everybody. On the School Board and Parish Council he has found scope for his business talents, and of both bodies he is a trusted member. He has alike a rare heart and head, and is, indeed, "a prince in Israel." To say more would be unbecoming. To say less would be unjust.†

* See *Peterhead Sentinel*, 5th July, 1902. In the *Year Book for the Episcopal Church in Scotland*, 1903, there is the following touching estimate:—"Wherever it was his lot to minister, he was a man who, from the many fine traits of his character, was greatly beloved. Wonderfully versatile in his nature, he was an accomplished artist and writer, and was greatly interested in the study of nature and outdoor life. . . . His churchmanship was staunch and true, like that of his ancestors, whose loyalty to the Church had stood the strain of the penal laws." On his tombstone are the words:—"Sacred to the memory of George Barron Walker, M.A. Rector of St James's, Cruden, 1880 to 1893, and of St Peter's, Peterhead, 1893 to 1902. Born 4th June, 1853. Died 23rd June, 1902. R.I.P."

† For a chronological table of the ministers and managers of the Episcopal Church, also for statistics of membership, etc., see Appendix B. Distinguished sons of the Church include Bishop Kilgour and Dean Nicholson. See Appendix M.

CHAPTER V.

The United Free Church and the Congregational Church.

"Buchan, as a rule, prefers to mind its own business, and has seldom shown much ambition to make history or to startle the world. Its people plod along accustomed ways of action and thought, while potentates live and die, and Governments rise and fall. But when burning questions have arisen in regard to Kirks and Ministers, the wide domain has usually shaken off its somnolence, and eagerly joined in the fray.

Rev. ANDREW CHALMERS, Wakefield.

(From *Buchan in my Boyhood*: *The Book of Buchan*, p. 407).

THE FREE CHURCHES.

I.—The United Free Church.

Equally honourable has been the history of the Free (now United Free) Church of Cruden. Though it was never called upon, like the Episcopal Church, to suffer from repressive or persecuting statutes, yet its beginnings were in noble self-denial, and its maintenance has been marked by sacrifice through all the years of its existence. It has ever been an active and a zealous church, and a church in which, added to warm evangelical zeal, there has been a tradition of thorough and sound scholarship. At this day it is both ably led and ably supported.

The Free Church was founded, as we saw, through the secession of 1843. In that year Mr Philip left the Establishment, and a majority of the congregation went out with him.† He was one of four brothers who became ministers of the Free Church.‡ He remained in Cruden only two years after the Disruption; but before he left, he had succeeded in laying the foundations of the Church both broad and deep, and in inspiring others to carry on his work. No less than thirty students are said to have left Cruden for Aberdeen University during the next quarter of a century—most of them destined for the ministry of the Free Church—and this fact has been attributed largely to Mr Philip's influence.§ He believed in his cause, and he had the power of making others believe in it too.

The young congregation had their difficulties. For the first Sunday they worshipped in the barn at the farm of Stones, but before another week had passed, a church built of wood had been erected for them beside the Mill of Hatton. It is said indeed to have

* For information regarding the successive ministers of Cruden U.F. Church I am much indebted to an article which appeared in the *Aberdeen Free Press* on 26th Jan., 1893.

† See *supra*, p. 97.

‡ John, D.D., Fordoun: George, D.D., Edinburgh: and Robert, who died young.

§ See "Stray Notes connected with the Parish of Cruden" (*Aberdeen Weekly Free Press*," 15th Feb., 1873). "It strikes me that few parishes in the country have supplied our universities with so many students as Cruden has done. . . . I believe this result is due in large measure to the late Rev. Alex. Philip, who when minister of Cruden, gave a great impetus to education, and whose influence over the young, and especially young men of promise was very noticeable indeed." In confirmation of this it may be mentioned that the following ministers were reared in the Free Church congregation:—James Johnstone (Belhelvie), William Johnstone (New Zealand), William Milne (France), Peter Milne (New Hebrides), Charles Wedderburn (Edinburgh), Andrew J. Chrystall (Bucksburn), John Gall (Rutherglen), James Mackie (Canada), Adam Arbuthnot Laing, and William Matthews. Divinity students reared in the congregation, who died before they became ministers, included:—James Slaker, James Byres, George Sangster, John Chrystall, and Alexander Grant.

been built in a day, the congregation by a lucky chance obtaining the services of the carpenters who had been employed to rebuild the Episcopal Church.* No time was lost, however, in proceeding with the stone building. It was ready for use and had actually been in occupation for almost a year before Mr Philip was called to Dunfermline.†

His successor was the Rev. George Brown, who was born in the neighbouring parish of Tarves. He studied at Aberdeen University, and was in his twenty-fourth year when the Disruption occurred. His sympathies were with the Free Church, and he resolved to enter her ministry.

At Cruden he did good service in consolidating the efforts of the Free Church congregation, and in making their work effective in all departments. Under his guidance the School—founded in connexion with the Church—was built, and also the Manse. After the Manse was ready, the cottage occupied by the minister became the schoolmaster's house.‡ He also laboured faithfully among the poor of the congregation, and established his reputation as a preacher. Two "calls" addressed to him—one from Greenock and the other from Paisley—were declined; but in 1857, when he was approached by the congregation of Free St. Paul's, Edinburgh, he let it be known that he meant to accept. He was minister of St. Paul's till 1871, when he resigned both the church and the ministry, and retired to Cruden as proprietor of the Longhaven Estates. He had married in 1855 Miss May Smith Shepherd, the daughter of Mr Shepherd of Aldie.§

On his return to the parish, the church of which he had formerly been minister, naturally possessed a first hold upon his interest, and for some years he was most regular in his attendance. He supported its schemes, and from 1876 to 1879 he acted as an elder. When, however, the infant congregation was formed at Boddam, he transferred his church allegiance there.‖ He interested himself in

* See *supra*, p. 123.

† The first church was of the pattern commonly used for Disruption churches—somewhat low and squat in appearance, and built to accommodate numbers rather than to look imposing Though it had no gallery it was of great breadth, and is said to have held 800 people.

‡ It is now occupied by the beadle.

§ It was through Mr Shepherd's kindness that a site was secured for the F.C. buildings. He granted a feu of about 2 acres for the nominal rental of £1 per annum.

‖ Frequently after his retirement he preached both in Cruden and in Boddam F.C.; and all who remember his discourses, bear witness to their forceful and eloquent appeals. To both churches by his will he left handsome legacies. Cruden F.C. received £100: Boddam F.C. received £500.

public affairs also, and was for many years Chairman of the Parochial Board, and an energetic member of the School Board. He died in 1900, having acquired during his lifetime the three estates of Longhaven, Aldie, and Auchlethen—all in Cruden. Longhaven House was built by him in 1872.

On Mr Brown's transference to St. Paul's Church, Edinburgh, he was succeeded at Cruden by the Rev. Samuel Kennedy, a native of Ireland. Mr Kennedy's first charge was at Stewarton in Ayrshire, where he remained for the brief period of six years. His ministry at Cruden was even briefer. He was a born physician, with a natural taste for the study of medicine, and a consuming interest in the science of healing: and after four years he went to London in the hope of being able to follow out his bent. In this he was successful. After filling various charges in London and vicinity—amongst them Croydon—he resigned the ministry altogether: and giving himself to the pursuit of medicine as a calling, acquired an extensive practice as a consulting physician in Hanover Square. His research work, especially in the cure of cancer, brought him prominently before the public. He had, however, unusual gifts as a minister also, and was an eloquent and attractive preacher. To this day he is kindly remembered in Cruden.*

Thomas Moir, M.A., was the next minister. He was the son of a farmer in Udny, and was educated at Aberdeen University, and the Free Church College of the same city. For a time also he acted as assistant there in Trinity Free Church. During his fourteen years ministry in Cruden he did excellent work. He was a faithful preacher and pastor, who won and retained the affection of his flock. Unfortunately he was cut-off, after a lingering illness, at the early age of 46. He was buried in Cruden Churchyard amidst universal regret, and the handsome obelisk which the Free Church congregation have erected to his memory tells its own story of work nobly done and of affection proved and tried. He is the only minister of the Free Church of Cruden who has died in office.†

* He still lives at Kensington, London, but has retired from practice. In 1905 he paid a visit to the parish, and gave an address, full of interesting reminiscences, at a social gathering of the Free Church congregation.

† On the obelisk is the following inscription:—"Erected by the Free Church Congregation of Cruden in memory of Thomas Moir, M.A., their faithful minister in Christ for thirteen years.

Born at Udny, March 9th, 1831.
Died in Aberdeen, June 22nd, 1877.
His last message to his people—'Come to Jesus; come all.'"

Patrick J. Murdoch, M.A., succeeded him. He was a native of Rosehearty, where his father was minister of the Free Church. After graduating at Aberdeen University, he went to Edinburgh and completed his theological studies at the New College there. He was assistant successively in the Free South Church, Aberdeen, and in Regent Square Church, London. To him belongs the credit of initiating the movement which resulted in the rebuilding of the Church.* The foundation stone was laid by Mrs Murdoch, a daughter of the Rev. Mr Brown of Longhaven, in 1884. The Church is very pretty—a neat structure of Gothic design, surmounted by a spire. In 1895 the clock and bell were added. Mr Murdoch did not remain, however, to see the completion of his labours. After a six years' ministry he accepted a call to Melbourne, Australia. He has since removed to another charge (Camberwell), but the land of his adoption still claims him.

Then came Norman Campbell Macfarlane, now the minister of Juniper Green U.F. Church, Edinburgh. He was born in Stornoway, Lewis, where his father was Inspector of poor, Registrar of births, etc., and is a Celt by birth, name, and nature. After studies prosecuted in Gasgow and Edinburgh, he was appointed an assistant in the latter city to Rev. James Stuart, Mayfield Free Church. In 1884 he was put in charge of the infant congregation of Warrender Park, and was there when called to Cruden in the following year. He is an evangelical preacher—in the best sense of the word—and the Free Church of Cruden flourished under his ministry. Amongst the farm-servants especially he did notable work, enlisting their interest in the cause of the church by services arranged on their behalf, by entertainments, by an evening school, etc. He also arranged most successful Bible Classes for the young people, and inspired them to take part in the examinations held under the sanction of the Assembly's Committee on the Welfare of Youth. During his eight years' ministry no less than three medals and over twenty prizes came to Cruden. To him, moreover, belongs the honour of founding the first literary society in the parish—indeed, he was the first president. Mr Low, the senior elder, expressed the mind of

* Mr Murdoch raised the first £1000. At a meeting of the congregation it was decided that nothing should be done till this sum was in hand, and to their credit, be it stated, the amount had been secured in little over a year. It was left to Mr Macfarlane, however (who was ordained indeed in the old drill hall), to complete the work. The necessary balance was obtained by means of a bazaar in August, 1885. The new church was opened that same month by the Rev. Principal Rainy; and the Rev. Mr Ross of the Parish Church preached in it on the second Sunday after the opening.

Ministers of the United Free Church.

the congregation and of all who came within the influence of his ministrations, when, at the Presbyetry meeting which released him from his charge, he said: "Mr Macfarlane has laboured in season and out of season, publicly and from house to house, by special meetings and special sermons, and his departure from Cruden will be long and much regretted." His ministry at Juniper Green has been equally felicitous, and was never more vigorous than it is now.

The Rev. Donald Stewart, M.A., ordained to office on 15th August, 1893, is the seventh and present minister. His term of office has already exceeded in length any of his predecessors, and has been marked by a zeal and earnestness which have won the admiration of the whole community. His own congregation justly love and honour him. He has increased to no slight extent the Church's spiritual influence, while at the same time he may be said to have perfected its organizations.* It is impossible for me to write in this place, as I would like, of his work as a minister (and it needs a minister to appreciate it), or of the public service which he has rendered since he came to Cruden; but I think I will command the assent of all who know him, when I express the hope that his gracious and winsome personality may long be spared to the church and parish.†

II.—The Congregational Church.

The Congregational Church of Cruden has a history quite apart from the other churches. It was due to no secession, but was the outcome of a natural wish on the part of the people of Port Erroll to have a church beside their own homes. For a time this wish was partly met by services held in the Mission Hall—the "Ward Meeting-House" as it was called—which was erected by public subscription in the early seventies, and which was open to the use of "all evangelical ministers."‡ But in December, 1882, a public meeting was held at which it was resolved to found a separate church, and

* During the ministry of Mr Stewart, and by its stimulus, the congregation have raised £140 for the church clock and bell in 1895, £130 for the heating apparatus in 1899, £107 for the organ in 1902, and almost £290 two years ago for a most attractive renovation of the church, manse, and church hall.

† For a chronological table of the ministers and elders of the church, see Appendix C.

‡ For long the arrangement which held was "that the North East Coast Mission should keep up service in this Meeting-House, say, the first Sabbath of every month; and Mr Ross, Established Church, the second; and Mr Murdoch, Free Church, the third; and Mr Brown, Longhaven House, the fourth: and that when there were five Sabbaths in the month, they should get someone from Peterhead or elsewhere to preach, and should pay their expenses from the meeting-house funds."—*Ward Meeting-House Minute Book.*

to make it congregational in its form of government. This was the desire of the late Lord Erroll,§ who took an active interest in the movement—he proved indeed a most generous patron of the new church, and a regular worshipper within its walls—and it also met with most favour from the people who were present. The Rev. James Stark of Aberdeen (now Dr Stark) and the Rev. J. Gray of Peterhead were approached for counsel and guidance, and in a short time the congregation found themselves in a position to invite a young student just finishing his course to become their minister.

This was the Rev. John D. Hardie, M.A., to whose tact and zeal must be ascribed the success which at the very start characterised the endeavours of the new body. Within two years the congregation had a church built capable of holding 450 people, and were able to open it free of debt. The opening sermon was preached by the Rev. J. Rae of New Deer. Four years later the Manse was completed and ready for the minister's occupation. In these efforts Mr Hardie was greatly helped by two of his deacons, Mr John Turner and Mr George Milne, Sr. Unfortunately the incessant labour wore him out, and he never reaped the reward which he deserved. Failing health compelled him in 1890 to resign, and though he continued to preach occasionally, he was never again able for the work of a full charge. He set up in business as a chemist at Bucksburn, where he died in 1908. Cruden, as it claimed the best years of his life, holds all that is mortal of him.*

He was succeeded by the Rev. Adam Drummond, now the minister of Wick Congregational Church. Mr Drummond's was a unanimous call, and his ministry marked a singularly fortunate period in the history of the church. The "spade-work" of early days was over and the congregation had settled down to the enjoyment of a ministry which they felt that they had now earned. In every way, too, Mr Drummond was a fortunate choice. He came to them fresh from college† with all the zeal of a young minister, and with an evident earnestness of purpose which commanded confidence and respect. He is a man of real ability, a good preacher, and a good pastor; and he drew around him during his brief ministry a circle of friends who loved and honoured him.

§ Also of the Dowager-Countess, whose interest in religious causes has been most praiseworthy.

* He is buried close to the west wall of the new grave-yard in the same grave as his infant son. On his tombstone are the words:—"Rev. John D. Hardie, M.A., First Minister of the Port Erroll Congregational Church. Died at Bucksburn, Jan. 18th, 1908. A man greatly beloved."

† The University of Edinburgh and the Congregational Theological Hall there.

"My estimate of Mr Drummond," writes a member of the Free Church who resides in Port Erroll, "is very high. Seriousness of life and thought marked his whole work here, and I liked his preaching greatly." Indeed, Mr Macfarlane had cause to say, when he left Cruden for Juniper Green, that "he hoped his successor would reclaim the lost sheep at Port Erroll," for much as the Free Church members who resided there liked Mr Macfarlane, few of them, during Mr Drummond's sojourn, felt tempted to cover the three miles which lay between them and Hatton. It was with genuine regret that the district learned in the autumn of 1895 that a call had been presented to him from Macduff, and that he had resolved to accept. He has since gone to Wick—in 1905. It was while Mr Drummond was minister that the congregation introduced instrumental music, a useful and attractive addition to the services.†

The present popular minister of Bonaccord Congregational Church, Aberdeen, came next—the Rev. Donald M'Intosh. Like the Rev. Dr Matheson, he had the great misfortune early in life to lose the sight of both eyes: but he is of a buoyant, cheerful disposition; and—like Dr Matheson in this respect too—the outward physical defect seems to have given an inward enrichment to the mind.* He was trained at Edinburgh University and at the Theological Hall of the Congregational Churches in the same city, where he had for his teachers Dr Simon and Dr Hodgson. In July, 1895, he was licensed to preach, and in September of the same year he occupied the vacant pulpit of the Port Erroll Church. Immediately thereafter he received a unanimous call. Despite the disadvantage under which he constantly laboured, he was most successful in his ministry, and his pastorate was characterised by a zeal and faithfulness which were very brave. After the opening of the Railway, his sphere of influence largely increased, for the visitors were drawn to him alike by ties of sympathy and by the real pleasure and profit which they found in his preaching. He has an attractive, racy manner; and whether in the pulpit or out of it, possesses an interesting personality. To his gifts he adds a rich vein of humour, and is a brilliant raconteur.

Unfortunately, it was during his time that the conditions of the fishing industry, already adverted to, began to draw the fishermen to Aberdeen and Peterhead; and as a result, the permanent element of the congregation steadily ebbed. More than once in the history of the church, a crisis has been averted simply through the energy of its

† Whilst these sheets were passing through the press, Mr Drummond died on 2nd July, 1912, aged 63 years.

* See *The Life of George Matheson, D.D., LL.D.*, by Dr Macmillan, p. 12.

ministers, and the loyalty of members, past and present, for whom it had precious memories. Conditions favourable to the expansion of an independent church have not improved, however, and the task given to the ministers has been necessarily dsappointing.

Mr M'Intosh left in September, 1901,* and was succeeded by Mr L. Macfadyen. He was an able preacher and much liked, but his ministry lasted only three and a half years.† Then came Mr D. L. Neave, a student sanctioned by the Congregational Union to preach and carry on the Church's ministrations, who after two years' faithful service was ordained to the charge. He left, however, shortly afterwards for Avonbridge. The present minister is the Rev. Alex. Macaulay, whose abundant energy and ripe experience have proved a gain to the community. Since his settlement the Church has been thoroughly overhauled, and a heating and lighting installation, by means of petrol gas, has been introduced. The Church's agencies include a Sunday School, a work-party, and a Band of Hope.‡

The only other religious movement of any strength in the parish is Plymouthism. As might be expected, its adherents have no special place of worship dedicated to their use, but meet on the Sunday mornings in the Port Erroll Public Hall, where they also hold a Sunday School. The numbers in actual attendance at the meetings are not large, varying from fifteen to twenty-five; but the Plymouth brethren are a spiritual force by no means to be discounted, and include amongst them men of piety and virtuous life whom it is a pleasure to know. The movement, so far as Aberdeenshire is concerned, seems to have resulted from a wave of evangelical fervour and zeal, combined with a revolt against organised Christianity, which swept over the whole county in the wake of the Huntly revival of 1859-60.

Roman Catholics there are none. Avowed Agnostics there are none. There may be irreligion. There certainly is in practice the neglect of the religious life. But the fiercer currents of theoretic religious difficulty have not yet reached the peaceful haunts of Cruden, and the people are happier for their absence. Amongst them there is, in all classes and all denominations, much thoughtful and earnest meditation on the serious things of life. In that fact lies the secret of their past achievements. In that fact lies their strength as well as their hope for the future.

* He went to Kilsyth, where, after ten years' ministry, he was transferred to his present sphere.

† He was appointed to the Congregational Church of Shettleston early in 1905. During his ministry at Port Erroll, the belfry and bell were added to the church.

‡ For list of ministers and deacons, see Appendix D

United Free Church, Cruden.

The Congregational Church, Port Erroll.

CHAPTER VI.

Conclusion: The Future of Cruden and its Churches.

"To the stranger there is nothing to distinguish the members of the various churches in their week-day walk and conversation; they have their good and bad much alike. There may be a peculiar people, but it cannot be said of the members of one sect above another that they are zealous of good works. Could Chalmers have lived on for half a century more in all his powers it is likely enough that between him and his followers and their old church a re-union might have come about. . . . There is doubtless much in the argument that a multiplication of sects stirs them to a mutual rivalry in zeal and energy; as with rival tradesmen in a village. But competition in trade is a repulsive term to apply to Christianity, which above all things should carry its life and impetus within itself. And this other life or liveliness, such as it is, seems too dearly bought at the price of rendering the churches all round ineffective, and even a subject of scoffing with the heathen at home and abroad. . . . It can only be hoped that all is tending for the best."

THOMAS MAIR, Ellon.

(From *Narratives and Extracts from the Records of the Presbytery of Ellon*, pp. 401-2).

THE FUTURE OF CRUDEN AND ITS CHURCHES.

WHAT may be the future of Cruden and its churches, it is hard to foretell. The problems of the parish are the problems of the country, and the same is true of the churches. They share the common interest or neglect. The common weal and woe is their weal and woe too. Local conditions, however, have their influence; and it is only fitting therefore that, before we conclude this survey, we should take a glance forward and essay to speak of the things that may be. Such an endeavour will also help to bind together the broken threads of our narrative.

At present, as has been mentioned, the chief industries of the parish are all in a more or less depressed condition; and although the prospects are brighter meantime,* it is doubtful whether the improvement will be maintained. In the domain of agriculture there has been a steady decline. The discovery of vast grain-producing fields in other parts of the world, where labour is cheap, and where the uncertainties of climate are reduced to a minimum, has made it difficult for the farmer at home to cultivate his land at a profit: and it looks as if, for some time to come, "the population on the soil" will continue to diminish rather than to increase. In Cruden certainly there is every likelihood that a large area of the parish, which presently yields the most meagre returns, will again become mere pasture-land. The deep-sea fishing also, and the quarrying of granite (the other staple industries of the parish hitherto) are neither of them in a good way. There are no local markets for their products, and in the big markets of the world they find it almost impossible to compete. Fishing, as has been pointed out, is only profitable meantime when conducted on a large scale by trawlers and steam drifters: and the granite found in the parish, if superior in quality perhaps to most kinds of granite, is yet so deeply embedded amongst worthless strata that it can be obtained only after enormous labour and at a great cost.

Whether a remedy can be found for these evils is uncertain. The evils themselves are real. They bring in their train consequences which are deplorable in the extreme, and which loudly call for

* Both grain and cattle are selling at a dearer figure than they have done for many years. The promise of the fishing season is also better than usual.

amendment. The dwindling of the population; the poverty and distress evident in many homes; the crippled circumstances which make trade difficult, and beget anxiety and fear; the conditions of life which are forcing into thronged cities the rosy-cheeked children of our country parishes, often to grow up sallow and haggard men and women—all these things are results: and than the spectacle of them none could be sadder, than the menace of them in coming days none greater. But while it is thus easy to diagnose the disease, it is by no means so easy to find a cure; and it is to be feared that "quack" remedies are too readily sought after and applied. I cannot help being sceptical, at least, alike of the political faith of the school which swears by tariff reform, and of the political faith of the school whose cry is, "Back to the land." Where the conditions themselves are at fault, such remedies can be but palliative.

Fortunately the coming of the railway, and the building of the Cruden Bay Hotel, guarantee the parish an expansion of its prosperity in one direction, which other country parishes, struggling with similar conditions, might well envy. The railway has brought it into close touch with the rest of the country; and the suggestion of making it a health resort has proved an exceedingly happy one. Few breezes blow so freshly, or blow across so clean a stretch of sea and land, as the breezes of Cruden; and all who pay a visit to the parish are eloquent in their praise of its invigorating climate,* its beautiful beach,† its rock scenery,‡ and its golf course.§ The only regret is that the charm and opportunities of the spot cannot be brought within the reach of a bigger number of people: but it is likely that, as the years pass, increased facilities will be given to holiday-makers, and that accommodation for them will become ampler and cheaper. Such an event will bring resultant benefit to the whole parish, both adding to and enriching the permanent population.

As for the churches their future is a problem by itself, and is wrapped up with the problem of organized religious effort all over the country. Three questions must be faced, viz.—(1) What is the formulated doctrine of the churches to be? (2) How is union of their organizations to be achieved? and (3) By what means is a

* Several doctors have expressed to me the opinion that they know no place where any one nervously exhausted would more quickly recuperate.

† "Sands as smooth and firm as the floor of a cathedral," is Mr Anderson's description of it.—*IX. Buchan*, p. 34.

‡ *Supra*, pp. 4 and 5.

§ *Supra*, p. 12.

Salmon Fishers' Hut, Longhaven.

Baiting the Lines, Port Erroll.

remedy to be sought for religious indifference and neglect? In this place a mere word in answer to each must suffice.

1. The doctrinal problem is perhaps the hardest; for the present generation has fallen heir to dogmatic systems in all of which it is possible to discover flaws, but to amend or replace which presents a task of enormous magnitude and difficulty. Neither the Thirty Nine Articles nor yet the Westminster Confession can be said to represent adequately living Christianity: and that fact has laid the churches open to a charge of obscurantism, which is proving detrimental to their teaching, and is undoubtedly straining to no slight degree the allegiance of some of their most intelligent and interested members. In Cruden its influence is felt only as a back-wash, but it is felt nevertheless; for it is the ready excuse for indifference and neglect on the part of the spiritually lethargic, and for flippancy and evil-doing on the part of the spiritually hostile. My own opinion is that the churches will never cope successfully with their difficulties, or regain the trust and assurance which was once their undoubted right, until they do make the endeavour to restate their faith, and state it in a form sufficiently broad and simple to commend itself to the intelligence alike of the highest and humblest. There should be no attempt "to get away from the facts" or to blind the judgment with words, but a full avowal of what to the mind of the churches are the contents of Christian faith and the essentials of Christian practice. At the same time, while thus expressing their teaching in articulate form, and giving to that teaching the strength and advocacy of a united confession, they should cease to enforce on the part of either ministers or members individual subscription. It would be a thousand pities if, having attained a position of doctrinal liberty, we were again to substitute for it "burdens grievous to be borne."* No doubt there are formidable obstacles in the way. No doubt also for a time zealots, "looking for a new world by express train to-morrow," might degrade their pulpits by teaching which was neither studied nor true. But the spiritual affinities of congregations could be safely trusted to adjust all such inequalities; and the churches, emancipated from their present bondage, would again become the recognised home of truth, the mightiest and most authoritative factor in moulding the life of the nation.

2. The union of church organizations must also be faced, for the multiplicity of sects and denominations in the country is a blot

* Luke xi., 46.

upon our common Christianity, and involves an expenditure of money—and temper—which all who love the cause of Christ cannot help regretting. Fortunately for Cruden it possesses only four churches, and the geographical situation and *ethos* of each are sufficiently far apart to make the evils of disunion very slightly apparent. Still they are there. The churches are too many for the population. The ministers in the course of their visitation cover the same area. The distribution of church membership is much too unequal.

Of course it must be allowed that behind all our divisions there have been in the past grounds of conscience. To a certain extent these grounds exist still, and are rightly superior to all arguments based merely on considerations of number and expense. But surely where there is a common *faith* (where, so far as Presbyterianism is concerned, there is also a common doctrine, worship, and government) the need for union becomes imperative—a duty laid upon the churches of cardinal importance. Union would strengthen their testimony and restore their authority. It would prevent overlapping of their agencies, and create a friendlier feeling amongst the ministers and members. It would adjust inequalities in the size of congregations and impose with greater fairness the burden of financial support. To the heathen at home and abroad it would present a truer example of the distinctively Christian spirit. That there are difficulties goes without saying, for nothing is harder to overcome than ecclesiastical prejudice. To many the Episcopal theory stands the strain neither of intellect nor of life. To just as many, Presbyterianism with its puritan services and discipline is wholly repugnant. The Congregationalist demands his "say." In his claim to represent the ideal of worship the Plymouth Brother yields to none. But nothing is impossible to faith—to faith and prayer: and I am convinced that if we could only be brought to know one another better, and to think with greater frequency and emphasis of "the things that pertain to Christ," reunion, so far from appearing inherently impossible, would speedily become a realised fact. Happily the tendency of opinion is all in that direction. The present *rapprochement* between the two main branches of Presbyterianism is bright with promise; and should they find it possible to consummate an actual union, there is little doubt but that other unions will follow. Certainly Cruden would not suffer in the result. Even if union meant a call to sacrifice the separate existence of any one of the churches, a church hallowed by precious memories and traditions, yet in the very act there would result a

consecration for nobler ends of the life of that church and of its members, which would be wholly gain.

3. It is impossible, however, to speak in such optimistic terms of the problem of religious indifference, for it seems to me that unless something is done to strengthen the hands of the ministers, the problem is one which will increase rather than diminish. When Dr Pratt built the Erroll Schools in 1834 he caused to be engraven upon the west wall, as the ideals to which they were dedicated, the words—"Religion. Morality. Utility."; and these words, as well as the order in which they are given, represented very generally the ideals of every educational centre which existed at that time. Now it is wholly different. Utility is taught in the schools with a capital 'U.' Morality may creep in with a small 'm.' Religion is very largely relegated to the whim of the individual teacher. The same inversion has taken place in the matter of attendance at church. A century ago neglect of religious ordinances would have been regarded as a symptom of moral obliquity. Now it is hailed by many as an indication on the part of the defaulter that he is not hopelessly dull. As a minister of religion I resent (and I think justly) the explanation of this phenomenon, which discovers the fault in the dullness of the pulpit, and in the prevailing dissatisfaction with its doctrine. There were dull ministers a century ago as there are now, and there were then quite as many acute minds capable of discerning faulty doctrine or logic. These things may weigh. Indeed they do; and there may be added to them a new-found love of pleasurable excitement on the part of those who occupy the pews. But, so far as the two centuries represent a contrast, the explanation is simply this—that whereas a century ago "the natural man" was kept in a wise restraint, he is now "top dog" upon all occasions and is pampered to his own undoing. An evil or immoral man, it stands to reason, has no desire to hear moral sermons, or to have his conscience pricked by the advocacy of ideals which shame him. "The natural man receiveth not the things of the spirit of God."* But a century ago the weight of public opinion, and the echo of legislative enactments not altogether dead, made it impossible for him to escape hearing about them. Now, on the contrary, he may spend his Sunday on the golf course, or loaf in idleness at home; and the morally and religiously interested, if still "the salt of the earth," can only bemoan his defection and regret their inability to move him from his ways. Religion by compulsion may have an unattractive sound. I admit

* I. Cor. ii., 14

it. But surely to insist that a man will show evidence that he puts himself under wholesome discipline, and has a mind superior to selfishness and gross pleasure, is elementary wisdom. Yet it is a wisdom which at the present time is too often lacking. No such evidence is called for, and unless a man transgress criminally, no restraint is put upon his conduct. Our legislation, so far as it concerns itself with education, is interested merely in its secular aspects. So far as it enters the domain of action, it is wholly from the side of social amelioration. "Something is wrong somewhere."

My last word must be a personal one. I wish to say how great a happiness has been mine during the seven years' ministry which I have already spent in Cruden; and I wish to thank all who have helped to make my work so great a pleasure to me, and who have shared with me the charge and oversight of my own congregation. "The lines are fallen unto me in pleasant places: yea, I have a goodly heritage."† Not least among my blessings I count the friendship of my two neighbours, the ministers of the Episcopal and United Free Churches: and I wish to put on record—with a full heart at the thought of all that their friendship has been to me—that I know few better men or ministers. Their virtues rebuke me: and while I acknowledge this humbly, I rejoice on the other hand to think that their great gifts have been given to the sacred cause of the Church, and that in measure I share the reflex of gratitude and affection which work such as theirs begets in every true-hearted lover and worshipper of the Lord Jesus Christ.

† Psalm xvi., 6.

APPENDIX.

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A.

THE PARISH CHURCH.

I.—Ministers.

Ante 1440.—John.
,, 1454.—Thomas.
,, 1478.—John Hay. Continued 1483.
,, 1555.—John Ogilvie.
,, 1567.—John Wilson.
1574.—William Muresoun. Continued 1580.
1584.—Alexander Bruce. Translated to Slains, 1594.
1596.—James Leisk. Translated to St Fergus, 1596.
1598, April 2.—David Rattray. Continued 1628.
1632, Sept. 2.—Patrick Rattray. Continued 1635.
1636, June.—Gilbert Anderson, M.A. Died 1668
1669.—Alexander Leask. Translated to Turriff, 1678.
1678.—John Barclay, M.A. Died 1691.
1691.—William Dunbar, M.A. Deposed 1716, Oct. 5.
1717, Sept. 20.—James Wardlaw. Translated to Dunfermline, 1718, Oct. 16.
1720, April 27.—John Webster, M.A. Died 1743, March 8.
1743, Novr. 23.—William Hay. Died 1777, April 27.
1778, April 1.—Alexander Cock. Died 1837, July 10.
1838, Mar. 8.—Alexander Philip, M.A. Joined Free Church 1843, June 14.
1843, Sept. 14.—Robert Ross, M.A. Died 1905, Jan. 15.
1905, June 9.—Adam Mackay, B.D.

II.—Elders.

The Session-Records previous to 1718 *are lost. From* 1718 *to* 1723 *the Church was without Elders.*

1723, March 3.—Alexander Jack, Little Auchleuchries.
1723, March 3.—Thomas Simpson, Little Auchleuchries.
1723, March 3.—Patrick Shand, Easter Auquharney.
1724, May 3.—William Watson, Midmilne.
1728, March 31.—William Shand, E. Auquharney.
1728, March 31.—James Park, Milne of Auquharney. Deposed 19th Oct., 1735.
1732, April 29.—James Rae, Auchleuchries.
1732, April 29.—John Sim, jun., Broadmuir.
1732, April 29.—George Shand, Auquharney.
1734, August 10.—George Cruickshank, Stonehousehill.
1734, Dec. 17.—John Prot. Auchinten.
1735, August 3.—George Troup, Westerton of Auchleuchries.
1737, April 17.—William Shuan, Nether Braehead.
1745, July 14.—Andrew Gordon, Ardiffrie.
1745, July 14.—Patrick Rae, Craighead.
1745, July 14.—Alexander Daniel, E. Auquharney.
1756, May 30.—John Gray, Auchinten.
1756, May 30.—William Thomson, Adie.
1764, May 13.—John Showan, Braco.
1764, May 13.—William Craighead, Auchleuchries.
1764, May 13.—Andrew Daniel, E. Auquharney.
1779, July 11.—John Snell, Greystone. Died 27th May, 1837.
1779, July 11.—Charles Alexander, Bullersbuchan.
1779, July 11.—William Daniel, Yonderton.
1801, June 28.—William Hardie, Auchleuchries. Resigned, 31st October, 1838.
1801, June 28.—William Shand, Ardiffery.
1801, June 28.—James Cordiner, Gask.
(*Ante* 1817, Aug. 10).—Robert Smith, Dykeside. Resigned, 26th October, 1838.
(*Ante* 1817, Aug. 10).—Alexander Fidler, Teuchan. Resigned, 28th December, 1823.
1835, April 19.—William Milne, Gask. Resigned, 20th January, 1839.

1835, April 19.—John Snell, jun., Bridgend. Died, 23rd March, 1836.
1835, April 19.—George Philip, Braco. Died, April, 1840
1836, May 29.—James Taylor, Uppermiln. Died, 7th May, 1873.
1836, May 29.—Alexander Snell, Bridgend. Died, 16th December, 1890.
1836, May 29.—David Edwards, Hay Farm. Resigned, 9th August, 1848.
1836, May 29.—Alexander Robertson, Tillymaud. Died, 26th August, 1874.
1839, February 10.—James Johnstone of Moreseat. Joined the Free Church, June, 1843.
1839, February 10.—Alexander Wilson, Eastertown. Died, September, 1841.
1839, February 10.—James Wilken, Auquharney. Joined the Free Church, June, 1843.
1839, February 10.—James Robertson, Gask. Died, 17th July, 1863.
1839, February 10.—John Laing, Kiplaw. Joined the Free Church, June, 1843.
1848, October 15.—William Yeats of Auquharney. Admitted an elder of the East Church, Aberdeen, 4th October, 1854. Died, 8th April, 1899.
1848, October 15.—Robert Daniel, Wester Sandend. Died, February, 1861.
1848, October 15.—James Hutchison, Berrymoss. Resigned, 29th March, 1863. Died, 18th January, 1892.
1848, October 15—James Ritchie, Nook. Afterwards of Eastertown. Died, 17th Nov., 1890.
1861, April 7.—James Abel, Hay Farm. Died, 9th May, 1893.
1861, April 7.—George Craig, Nook. Died, 23rd November, 1889.
1868, April 5.—John Young, Hatton. Died, 25th June, 1879.
1868, April 5.—William Noble, Wester Aldie. Left Cruden, November, 1871. Died, 5th June, 1903.
1868, April 5.—Alexander Henderson. Left Cruden, 1891. Is still living in Aberdeen.
1868, April 5.—William Anderson, Coldwells. Turned to Plymouthism. Died in Australia.
1868, April 5.—Robert Dawson, M.A., Schoolhouse. Died, 19th December, 1871.
1879, April 13.—William Gray Cantlay, Bridgend. Admitted an elder of Kinnellar Parish Church, 23rd July, 1905.
1879, April 13.—James Taylor, Mains of Auquharney. Resigned, 4th January, 1880.
1879, April 13.—Benjamin Alcock, Schoolhouse, Auchiries. *Is presently acting.*
1879, April 13.—William Davidson, Hatton. Died, 21st November, 1906.
1879, April 13.—James Boddie, Pathhead Died, 4th May, 1911.
1879, April 13.—George Hutchison, Hardslacks. Died, 16th March, 1906.
1885, Feb. 1.—Charles Marr, Tillymaud. Resigned, May, 1887.
1904, Jan. 24.—John Bruce of Yonderton. *Is presently acting.*
1904, Jan. 24.—Alexander Castel, Hay Farm. Left Cruden for Canada, May, 1911.
1904, Jan. 24.—James Cruickshank, Port Erroll. *Is presently acting.*
1904, Jan. 24.—John Davidson, Hatton. *Is presently acting.*
1904, Jan. 24.—Alexander Paul, Stonyhill. *Is presently acting.*
1904, Jan. 24.—William Whyte, Tillymaud. *Is presently acting.*
1904, Jan. 24.—Joseph Gill, Auchiries. *Is presently acting.*
1905, Aug. 24.—James Ogston, Bridgend. *Is presently acting.*
1908, Aug. 23.—William Chessor, Easter Auquharney. *Is presently acting.*
1908, Aug. 23.—Alexander Hutchison, Berrymoss. Died, 8th May, 1911.
1908, Aug. 23.—James Harvey Stewart, Medical Officer. *Is presently acting.*
1911, Nov. 19.—Alexander Lawrence, Eastertown of Auchleuchries. *Is presently acting.*
1911, Nov. 19.—John Grant Macpherson, M.A., Schoolhouse, Port Erroll. *Is presently acting.*
1911, Nov. 19.—William Chalmers, Midmill. *Is presently acting.*
1911, Nov. 19.—James Davidson, Mosstown. *Is presently acting.*
1911, Nov. 19.—John M'Garroll, Pathhead. *Is presently acting.*

III.—Session-Clerks.

1723, March 3.—James Philip. Resigned, 1st May, 1726.
1726, Aug. 7.—Thomas Forbes. Resigned, c. 1732.
1733.—Robert Gordon. Resigned, 1734.
1734, January.—Gilbert Stirling. Died, 17th April, 1744.
1744, June 3.—Charles Gordon. Resigned, c. 1748.
1748, Nov. 27.—William Thomson. Acted as *interim* clerk.

1749, May 25.—Andrew Greig. Died, c. 1798.
1798, July 16.—"Mr" Mitchell. Acted as *interim* clerk.
1799.—John Mackenzie. Died, 18th June, 1851.
1842, May.—John Davidson. Acted as joint-clerk.
1844, April 29.—Robert Wilson. Acted as joint-clerk.
1844, Dec.—Robert Dawson, M.A. Died, 19th Dec., 1871.
1872, Oct. 31.—Benjamin Alcock. Resigned, 26th June, 1904.
1904, July 31.—John Davidson. *Is presently acting.*

IV.—Church-Officers and Sextons.

The offices of Church Officer and Sexton have always been combined. There is probably a gap in the record of appointments between 1806 and 1823.
3 March, 1723.—Robert Gordon, Auquharney.
Ante 1735.—John Greig. His fee was fixed at 20 merks per annum.
23 April, 1749.—Andrew Knox. Died 1751.
28 April, 1751.—Alex. Slaker. Continued in 1782.
Ante 1792.—John Strachan. His year's fee was to be £1 2s 2½d *and shoes.* Dismissed in 1806.
26 Oct., 1806.—Alex. Fidler.
7 Dec., 1823.—James Davidson, Hardhill.
1842.—Charles Alexander. Died in 1893.
17 Dec., 1893.—William Fraser. Resigned, 27 March, 1904.
3 May, 1904.—Francis Watt. Resigned, 24 Feb., 1907.
7 April, 1907.—James Cruickshank. *Is presently acting.*

V.—Modifications of the Stipend and other Pertinents of the Office of Minister.

The stipend has undergone the following modifications. Where the description is from another source it is given in the words of the original.

c. 1640.

"The stipend is presentlie five hundreth merks money and twentie bolls ferme meill onlie: ane sufficient gleib. The manse belongs to ye minister, being coft by him and repaired laitlie on his own charges. A . . . of St Olavis fair belongs to ye minister."—*Mair's Narratives,* p. 151.

August, 1685.

"The stipend is 500 merks and four chalders victuall: Lord Erroll pays the Communion elements, and the Minister 'declared that his gleib and Manse was competent, and that he was competentlie provided with foggage, fewel, faill, and divot, by the kindness and goodwill of the Earl of Erroll.'"—*Mair's Narratives,* p. 182.

1792.

"The stipend is £35 11s 1d 4-12ths in money, 48 bolls of meal, and 16 bolls of bear, with a manse and offices and 6 acres of glebe. A process of augmentation by desire of the Earl of Erroll is going on. His lordship has also given orders for building a new manse, as the present one is very old and ruinous."—*Stat. Acc. Scot. V.,* p. 438.

12*th February,* 1806.

At this date the stipend received a fresh augmentation. Prior to modification it consisted of 64 bolls of meal, 32 bolls of bear, and £35 11s 1d 4-12ths money. It was augmented to 80 bolls of meal, 48 bolls of bear, and £38 6s 2d money.—*Locality of Stipend,* 1806.

22*nd May,* 1822.

At this date the stipend was again modified, and it must also have undergone modification in the interval. The old stipend appears as 88 bolls, 2 firlots, 2 pecks, 3 lippies of meal, and the same quantity of barley. £8 6s 8d is allowed for communion elements. It was augmented to 120 bolls of meal and barley, the £8 6s 8d remaining the same.—*Locality of Stipend,* 1822. This locality gives an abstract of the teinds. Their full

value was £877 1s 11d. The value of the stipend, as augmented, was £179 5s 11¼d, and the value of the free teinds, £697 15s 11¾d.

1840.

In this year Mr Philip, who wrote a supplement to Mr Cock's Account of the Parish (published in the New Statistical Account of Scotland in 1845), says nothing as to the value of the stipend; but under the heading "Ecclesiastical State" has the following note:—"The glebe and toft contains about 7 acres.—*N. Stat. Acc. Scot. XII.*, p. 980.

14*th January*, 1884.

"The last augmentation of the stipend of Cruden Parish, which is in the Presbytery of Ellon, Aberdeenshire, was in 1860, when it was modified at 18 chalders, with £10 for communion elements. The minister now asked that this should be increased by three chalders, to which there was no opposition. At the date of last augmentation the population was 2500. Since then three *quoad sacra* districts have been detached, and still the population of the limited parish is greater than the entire parish was then—it being now 2629, the population of the entire parish being 3444. In respect of no opposition, 3 chalders were granted. Counsel for Petitioner—Mr D. J. Mackenzie. Agents—Philip, Laing, and Trail, S.S.C."—*Aberdeen Daily Journal.*

16*th December*, 1904.

Just on the eve of the close of Mr Ross's long ministry, a fresh augmentation was granted at this date. Before modification the stipend was 168 bolls of meal, and a like quantity of barley, with £10 for communion elements. The stipend was augmented by 32 bolls of meal and barley.—*Locality of Stipend*, 1905.

1912.

The present stipend is thus 200 bolls of meal, 200 bolls of barley, and £10 money. The glebe, which received an excambion of ½ acre when the new graveyard was laid out in 1881, now measures 8.602 acres. Its assessed value is £10. The present manse is most handsome, having been generously added to and repaired by the heritors in 1906 at a cost of about £1000. Its assessed rental is £30.

VI.—Report of Cruden Parish Church, 1911.

Hours of Sunday Services in Church:—Forenoon, 11 *o'clock; Evening*, 5.30 (*June to September*).

Communion Roll.—The figures reported to the Committee on Statistics are as follows:—

Communicants on the Roll at 31st Dec., 1910		775
Communicants removed from Roll during year—		
(a) By Death	7	
(b) By Certificate	29	
	—	36
Remain ...		739
Communicants admitted during year—		
(a) Communicating for the first time	26	
(b) By Certificate	40	
	—	66
Communicants on the Roll at 31st Dec., 1911		805

The number who communicated at least once during the year 1911 was 540.

Sabbath Schools.—The joint-membership of the two schools this year has been 222, as compared with 244 in 1910. The average attendance has been 174, as compared with 176. Their total contributions have been £11 7s 8d, of which £4 7s 8d went to the Foreign Mission—the largest sum yet contributed from the Sunday Schools.

20 prizes were awarded to children at the Parish School, and 14 to children at Longhaven School. In the Parish School 14 were given for work in the Examinations, 2 for Essays, and 3 for neatness of Syllabus. A special prize was given for 6 years' Perfect Attendance. In the Longhaven School 10 were given for Examination work, 2 for Essays, and 2 for neatness of Syllabus. One medal was given for 6 years' Perfect Attendance.

Fourteen children in the Parish School and 12 children in the Longhaven School had perfect attendance throughout the year.

Choir.—Through removals and other causes the membership of the Choir has suffered heavily this past year, and is only 18, as compared with 27 the previous year.

Ministerial Duties.—The minister has conducted 47 of the regular services in Church, and has preached 9 times at Port Erroll, 9 at Hatton, 8 at Coldwells, and 3 at Whinnyfold. After this it is his intention to conduct District Services at these centres, and also at Bogbrae, during the winter months from November to April, and to hold regular Evening Services in Church during the summer months from June to September. Baptisms throughout the past year numberd 32, Marriages 7, and Funeral Services 17.

Women's Guild.—The Guild has now two sections—the Women's Work Party, meeting in the Church Hall on the third Wednesday of each month, and the Girls' Work Party, meeting in the Manse every alternate Saturday. Both branches are in an exceptionally flourishing condition. The membership of the former is 72, and the average attendance has been 20. Girls on the roll number 35; and the average attendance has been 24. On 31st August the Women held their Annual Sale, and realised the record sum of £86 11s. The Girls' Sale was on the Saturday previous to Christmas, and realised £20 17s 6d.

Schemes of the Church.—For these income was as follows:—From the Sunday School came £4 7s 8d; from the Women's Guild, £5 10s; from Collections in Church, £1 7s 7d; and from the Monthly Collections throughout the parish, £22 16s 1d. After deducting the cost of *Monthly Visitors*—£2 18s 7d—there thus remained £31 2s 9d, which has been distributed as follows:—

Foreign Missions (S.S., 7s 8d)	£5 2 8
Home Missions	4 5 0
Colonial Missions	2 0 0
Jewish Missions	1 0 1
Endowment Scheme	1 10 0
Small Livings	1 10 0
Highlands and Islands	0 15 0
Reformed Churches	0 10 0
Aged and Infirm Ministers' Fund	1 10 0
Christian Life and Work	1 0 0
Social Work	1 0 0
Army and Navy Chaplains	1 0 0
Women's Association (Home, Foreign, and Jews' Missions—W.G., 10s each	1 10 0
Mission at Blantyre, B.C.A. (S.S.)	2 0 0
Mission at Sialkot, India (S.S., £2; W.G., £4)	6 0 0
Newhills Sanatorium	0 10 0

Church Improvements.—Mr W. G. Hunt, the Hon. Secretary and Treasurer of the Committee, reports that to date contributions have been received amounting to £241 10s 9d, which has been disbursed as follows:—

Paid in to Bank	£228 19 9
Paid Expenses (Printing, Postages, &c.)	6 16 11
Balance in hand	5 14 1

In addition, subscriptions amounting to £90 17s are still unpaid, bringing the total up to £332 7s 9d. Of this, £243 17s 3d has been subscribed by the congregation, and £88 10s 6d by the Heritors, to meet respective estimates of £350 and £95.

Kirk-Session Accounts.—These will be found below. Income for the year amounted to £154 9s 5½d, and Expenditure to £174 9s 11d. Investments amount to £122, and though there is at present a deficit of £7 6s 3½d, it is simply due to the abnormal expenditure for this year, and will speedily be wiped off. The *Christian Liberality* was returned at £434 16s 7½d.

ADAM MACKAY, *Minister.*

CRUDEN, 19*th January*, 1912

KIRK SESSION ACCOUNTS.

Profit and Loss Account to 31st December, 1911.

INCOME.				EXPENDITURE.			
Collections (1st Jan. to 31st Dec.)—				Schemes of the Church ...	£44	8	7
1.—*In Parish Church*—				Organ and Choir	38	10	1
For Ordinary Purposes ...	£60 15 0½			Church Officer's Salary ...	12	0	0
For Special Purposes ...	10 9 7			Session Clerk's Salary ...	2	10	0
	£71	4	7½	Expenses of District Services	6	12	6
2.—*At District Services* ...	8	9	6	"Life and Work" Magazine ...	11	10	10
Schemes of the Church ...	32	13	9½	Sunday Schools	8	3	10
"Life and Work" Magazine ...	7	11	1	General Assembly, Synod, and Presbytery Expenses ...	2	16	6
Social Meetings—Tickets sold	5	0	6	Expenses of Social Meeting ...	3	4	9
Sunday Schools	5	12	5½	Coal, Wood, Paraffin, etc. ...	4	14	6
Women's Guild	22	0	0	Insurances (Accident, etc.) ...	0	19	9
Interest on Deposit Receipt ...	0	17	6	Postages etc.	0	13	5
Interest on Burnett Trust Investment	1	0	0	Interest on Burnett Trust Investment—Disbursed per Kirk-Session	1	0	0
	£154	9	5½	Improvements	37	5	2
Debit balance on year's working	20	0	5½				
	£174	9	11		£174	9	11

ASSETS.				LIABILITIES.			
Investments	£122	0	0	Due to Investments	£122	0	0
Credit Balance	38	15	8½	Outstanding Accounts ...	46	2	0
Deficit at 31st Dec., 1911	7	6	3½				
	£168	2	0		£168	2	0

JOHN DAVIDSON, *Treasurer.*

B.

THE EPISCOPAL CHURCH, CRUDEN.

I.—MINISTERS.

1718.—Alexander Keith. Died 27th October, 1763.

English Episcopal Church.

*1765.—John Mason. Died 1796.

1797.—John Stephen. Became first minister of the reunited Episcopal† Churches.

Scotch Episcopal Church.*

1782.—Roger Aitken. Resigned 1789.

1790.—John Gleig. Transferred to Pitsligo in 1801.

1801.—John Stephen. Resigned, 1807.
1807.—Alexander Caie. Demitted charge, 1824.
1825.—John Burnett Pratt, LL.D. Died 20th March, 1869.
1870.—William Leslie Low, D.D. Transferred to Largs, 1880.
1880.—George Barron Walker, M.A. Transferred to Peterhead, 1893.
1893.—John Strachan, M.A. The present minister.

**In this year the first chapel was built on the site of the present church and dedicated to St James the Less.*—See *supra,* p. 119.

II.—Managers.

1820.—Peter Moir, Auchleuchries. Resigned, 1830.
,, —John Ligertwood, Thatchhill. Resigned, 1830.
,, —George Lendrum, Pathhead. Died.
,, —John Davidson, Broadlyhill. Resigned, 1830.
,, —Alex. Findlay, Little Mains.
,, —Wm. Annand, Braco. Died 1833.
1823.—George Sangster, Broadlyhill.
,, —Wm. Soutter, Lochside. Died 1845.
,, —Andrew Philip, Ardendraught.
1830.—Dr Will, Ashallow.
,, —Wm. Nicholson, Auchlethen.
,, —Andrew Johnston, Greenhill.
,, —Wm. Smith, Stonehousehill.
,, —David Anderson, Brownhill.

. . . . . .

1876.—Alex. Young, Colliehill. Died 1884.
,, —Alex. Logan, Teuchan. Resigned, 1900.
,, —James Anderson, Mill of Brogan. Died 1885.
,, —Alex. Harper, Longhaven. Died 1894.
,, —Thos. Smith, Fountainbleu. Died 1900.
,, —Alex. Hutchison, Teuchan. Died 1890.
,, —Alex. Ritchie, North Mains. Resigned, 1895.
,, —James Daniel, Blackhill. Resigned, 1879.
,, —Hay Logan, Hillhead of Braco. Died 1883.
,, —George Anderson, Ward. Died 1877.
1880.—James Youngson, Kiplaw. Died 1903.
,, —John Lendrum, Parsonage Farm. Died 1901.
1884.—Alex. Johnston, Collyhill. *Is presently acting.*
,, —Thos. Smith, Stonehousehill. *Is presently acting.*
1894.—John Gray, Whinnyfold. Resigned, 1900.
,, —John Robb, Hatton. *Is presently acting.*
1897.—John Collins, Port Erroll. Died 1910.
1900.—John Davidson, Mossend. *Is presently acting.*
,, —James Pirie, Kiplaw. *Is presently acting.*
,, —Thomas Gray, Whinnyfold. *Is presently acting.*
1903.—Peter Cordiner, Sandend. *Is presently acting.*
,, —George Milne, Braco. *Is presently acting.*
,, —James Youngson, Parsonage Farm. *Is presently acting.*

III.—Statistics of Membership, etc.

From the Synod Returns made for the year ending 31st December, 1911, we learn that the Church acommodates 460 people; that there are in connection with the congregation 260 souls, and 145 communicants; that there were throughout the year 6 baptisms, 1 marriage, 2 burials, and 8 confirmations. The aggregate number of communions made at all the celebrations throughout the year was 557. On the roll of the Day School are 77 children, on the roll of the Sunday School 34. The respective average attendances have been 61.7 and 25.5. Invested capital for all purposes amounts to £1380. The income for 1911 totalled £268 15s 4d, made up as follows:—Income from endowments £49 6s, Seat Rents £46 12s 6d; Ordinary Collections £47 9s; Special Collections for Missions, Schemes of Church, etc., £44 11s. Subscriptions towards capital, £8 5s 10d; Churchyard repair, £3 17s; Special Church repair, £43 14s; Sale of Work, £25. The stipend is £155. On Sundays—Morning Prayer, Litany, and Sermon are at 11 a.m. Evening Prayer is at 5.30 p.m., and the Sunday School at 10 a.m. Holy Communion is celebrated on the second Sunday of the month at 8 a.m., on the fourth at 10 a.m., and on the other Sundays of the month at 11 a.m.; on Holy Days at 10.30 a.m.

C.

CRUDEN UNITED FREE CHURCH.

I.—Ministers.

1843.—Alexander Philip, M.A. Transferred to Dunfermline in 1845.
1846.—George Brown. Transferred to St Paul's, Edinburgh, in 1857.
1859.—Samuel Kennedy. Transferred to London in 1863.
1863.—Thomas Moir, M.A. Died in 1877.
1878.—Patrick J. Murdoch, M.A. Transferred to Melbourne, Australia, in 1884.
1885.—Norman C. Macfarlane. Transferred to Juniper Green, Edinburgh, in 1893.
1893.—Donald Stewart, M.A. The present minister.

II.—Elders.

1843.—James Johnstone, Moreseat. Died 1880.
,, —James Wilken, E. Auquharnie. Resigned, 1847.
,, —John Laing, E. Kiplaw. Left, 1849.
1846.—James Robb, W. Hardhill. Left, 1856.
,, —William Byres, Nethermill. Died 1846.
,, —Alex. Grant, Stones. Died 1873.
,, —Alex. Jamieson, Smiddyhill. Died 1872.
,, —Alex. Faith, Hawkhillock. Left, 1859.
,, —Duncan Forbes, Chapelhill. Died 1859.
1846.—John Smith, Kinmuck. Left, 1854
,, —James Sangster, Ballonachie. Left, 1878.
1860.—Alexander Byres, Nethermill. Left, 1882.
,, —James Brown, Auchlethen. Died 1862.
,, —James Dalgarno, Slains. Left, 1873.
,, —Adam Florence, Coldwells. Died 1882.
1869.—William Anderson. Died 1901.
,, —William Daniel, Chapelhill. Died 1909.
,, —James Davidson, Auchleuchries. Died 1885.
1876.—Rev. George Brown, Longhaven. Resigned, 1879.
1877.—William Littlejohn, Hatton. Left, 1905.
,, —George Cantlay, Stouthead. Died 1890.
,, —George Christie, Auchleuchries. *Is presently acting.*
,, —George Milne, Port Erroll. Left, 1879.
,, —Thomas Urquhart, Mossend. Left, 1884.
1882.—George Wilken, Brownhill. Died 1890.
,, —George Davidson, Auchleuchries. Left, 1907.
,, —Robert G. Sangster, Hatton. Left, 1890.
,, —William Smith, Uppermill (now "Gowanlea"). *Is presently acting.*
,, —Thomas Low, Teuchan. Died 1896.
1890.—James Ligertwood, Ardiffery Hill. Died 1898.
,, —James Duguid, Hatton.
,, —George Anderson, Greenbrae (now Stones). *Is presently acting.*
,, —George Smith, Lodge. Left, 1896.
,, —William Mitchell, Hatton. Left, 1900.
1901.—William Moir, Knapperna, Slains. *Is presently acting.*
1901.—John Reid, Port Erroll. *Is presently acting.*
,, —John Clark, Uppermill.
,, —William Mitchell, Midtown. Died 1903.
,, —George Chrystal, Hatton Farm. Died 1907.
,, —Alex. Sangster, Stonehousehill. *Is presently acting.*

III.—Statistics of Membership, etc.

As reported in the *Scottish Church and University Almanac* for the current year, the membership is 219, and the income £411. The stipend is given as £180 and a manse. Mr William Smith, Gowanlea, Hatton, is *Session-Clerk*, and Mr Andrew Connon, *Church-Officer*. The ordinary hours of worship on Sunday are 11.30 and 5.30. A week-night service is also held on Wednesday at 8 o'clock. Children's organisations include a flourishing Sunday School and Band of Hope, with respective memberships of 86 and 120.

D.

PORT ERROLL CONGREGATIONAL CHURCH.

I.—Ministers.

1882.—John D. Hardie, M.A. Resigned in 1890.
1891.—Adam Drummond. Transferred to Macduff in 1895.
1895.—Donald M'Intosh. Transferred to Kilsyth in 1901.
1902.—L. Macfadyen. Transferred to Shettleston in 1905.
1905.—David Low Neave.—Transferred to Avonbridge in 1908.
1909.—Alex. Macaulay. The present minister.

II.—Deacons.

John Turner. Died in 1901.
*George Milne.
Alexander Duthie. Died in 1909.
*William Robertson.
George Noble. Died in 1903.
Alexander Elrick. Died in 1895.
*Peter White.
James Summers (I.). Died in 1902.
William Summers (I.). Left for Aberdeen.
James Summers (II). Left for Peterhead.
John Hay. Left for Aberdeen.
William Summers (II.). Died in 1898.
Robert Freeland. Died.
William Connon. Retired.
*George Milne, Jr.
*Alex. Duthie, Jr.
*James Robertson.
*Fred. Dyson.

*Those marked with an asterisk are presently acting.

E.

THE EARLS OF ERROLL.

I.—Table Showing Succession of Earls with Dates.

1. William, 1452-1460.
2. Nicholas, 1460-1470.
3. William, 1470-1506.
4. William, 1506-1513.
5. William, 1513-1522.
6. William, 1538-1541.
7. George, 1541-1573.
8. Andrew, 1573-1585.
9. Francis, 1585-1631.
10. William, 1631-1636.
11. Gilbert, 1636-1674.
12. John, 1674-1704.
13. Charles, 1704-1717.
    Countess Mary, 1717-1758.
14. James, 1758-1778.
15. George, 1778-1798.
16. William, 1798-1819.
17. William George, 1819-1846.
18. William Harry, 1846-1891.
19. Charles Gore, the present Earl.

II.—Note on the Family History.

According to tradition the fortunes of the Hays of Erroll date back to the battle of Luncarty, c. 990 A.D. In that action against the Danes the Scottish King is said to have owed his victory to the timely intervention of a peasant named Hay and his two sons, and to have granted him, in recognition of his services, the lands lying between Erroll and the River Tay. The story may be legendary; but certain it is that as far back as the days of William the Lion, William Hay or William de Haya obtained from the King a charter of the lands of the barony of Erroll in Perthshire, and that the history of the family may be traced with fair accuracy from that time to the present day. David, who succeeded his father William, had the barony of Erroll confirmed to him by William the Lion and Alexander II., and his son William obtained in addition a grant of the lands of Dronlaw from Alexander III. Nicholas, who came next, was made Lord of Erroll; and his son, Sir Gilbert, was created by Robert the Bruce first hereditary Lord High Constable. The charter was signed at Cambuskenneth on 12th Nov., 1314. Sir Gilbert acquired extensive estates in Buchan in the parishes of Cruden, Slains, and Turriff. His son, Sir David, was slain at the ill-fated battle of Neville's Cross in 1346. Then came Sir Thomas and Sir William, the latter of whom died at Forvie in 1437. His son, William, the fifth Lord High Constable, was created first Earl of Erroll on 17th March, 1452.

The fortunes of each earl are here briefly summarised:—

1. William.—Married Beatrice, daughter of the 3rd Lord Dalkeith. Died 19th Aug., 1460, and was buried in Abbey Church, Coupar.

2. Nicholas.—Married in 1645 Elizabeth, daughter of 1st Earl of Huntly. Died without issue, 1470.

3. William.—Married Isabel, daughter of 2nd Earl of Huntly. Died 14th Jan., 1506. Buried at Coupar.

4. William.—Married Elizabeth, daughter of the 1st Lord Ruthven. Was slain at the battle of Flodden, 1513.

5. William.—Married Helen, daughter of 3rd Earl of Lennox. Died 28th July, 1522. Buried at Coupar.

6. William.—Succeeded his father when still an infant. On 22nd April, 1538, special licence was granted for serving him heir to his father while still a minor. Died 11th April, 1541, in his 20th year

7. George.—A son of Thomas Hay of Logiealmond, brother of the 4th Earl. Married (1) Margaret, daughter of A. Robertson, Esq. of Strowan; (2) Helen, daughter of Walter Bruce, Esq. of Pitcullen. Died January, 1573. Buried at Erroll.

8. Andrew.—Married (1) Jane, daughter of 5th Earl of Erroll; (2) Agnes, daughter of 4th Earl of Caithness (*Supra*, p. 37). Died at Slains, 8th Oct., 1585, and was buried there.

9. Francis.—Married Elizabeth, daughter of the 6th Earl of Morton. Of Roman Catholic faith, raised a rebellion against the King with Huntly and Angus, and fought at Glenlivet, 1594. After Old Slains Castle was burned, was forced to flee. Had a feud with the Gordons of Gicht, and a strife with the Earl Marischal *re* the duties of their respective offices. Died 16th July, 1631. "Martial virtue and a thousand trophies, won by his lightning hand, linked him to the shades of his forefathers. Piety well proved bequeathed him to heaven" (Dr Arthur Johnston). *Supra*, pp. 36 and 37.

10. William.—Married Anne, daughter of 1st Earl of Kinghorn. Took part as High Constable in the coronation of Charles I. at Holyrood, 18th June, 1633. "This earl lived in so splendid a manner that he was obliged to dispose of the paternal estate of Erroll" (Daniel Gurney). Died 1636

THE RIGHT HONOURABLE THE EARL OF ERROLL,
K.T., C.B., LL.D.,

Hereditary Lord High Constable of Scotland, etc., etc.

11. GILBERT.—Was a boy of 5 when his father died. Took part in the coronation of Charles II. at Scone on 1st Jan., 1651, and was afterwards fined £2000 by Cromwell for doing so. At the restoration was made a Privy Councillor. He rebuilt Slains Castle, 1664. Married Catherine, daughter of Earl of Southesk. Died without issue, 1674. *Supra*, pp. 10 and 41.

12. JOHN.—Married Anne, daughter of 3rd Earl of Perth. Favoured the Jacobite interest. Was elected Chancellor of King's College, Aberdeen, 5th Feb., 1700. Died 30th Dec., 1704. *Supra*, pp. 49, 53, and 54.

13. CHARLES.—Was Chancellor of King's College from 12th Feb., 1705, to 14th May, 1716. Opposed union of Parliaments in 1707. Died unmarried in 1717. *Supra*, pp. 10, 54, 55, and 116.

MARY.—Was Countess in her own right. Married Alexander Falconer, 2nd son of Sir David Falconer of Newton. Acted by proxy (John, Duke of Roxburgh) as Lord High Constable at the Coronation of George II., 1727. Died without issue, 1758, and was buried at Slains. *Supra*, pp. 68, 76, and 116.

14. JAMES.—Born 20th April, 1726. Great-grandson of John, 12th Earl of Erroll, and son of William, 4th Earl of Kilmarnock who was executed on Tower Hill in 1746 for aiding in the rebellion of the '45. "Was a nobleman of striking personal form and stature, distinguished also for his amiable mind and high and generous spirit" (*Hist. Earldoms*). Cf. also the eulogies of Dr Johnson, Beattie, and Boswell. Married (1) Rebecca, daughter of Lord Lockhart; (2) Isabella, daughter of Sir Wm. Carr, Bart. of Etal. Officiated as High Constable at the Coronation of George III. on 22nd Sept., 1761. In 1770 was elected one of the representative peers of Scotland. Died in 1778. *Supra*, pp. 10, 81, and 119.

15. GEORGE.—Married Elizabeth, daughter of Joseph Blake, Esq. of Ardfry. On 14th June, 1798, "under too keen a sense of wounded honour [he] destroyed himself" (De Quincey). Left no issue. *Supra*, p. 89.

16. WILLIAM.—Born 12th March, 1772. Brother of the 15th Earl. Married (1) Jane, daughter of Matthew Bell, Esq.; (2) Alicia, daughter of Samuel Eliot, Esq.; (3) 1805. Elected representative peer, 1806. Was Lord High Commissioner to the Church of Scotland, 1817-18. Died 26th Jan., 1819. *Infra*, p. 165.

17 WILLIAM GEORGE.—Born 21st Feb., 1801. Married Elizabeth Fitzclarence, daughter of William IV. Attended George IV. as High Constable on his visit to Scotland in 1822. Was created a British peer, with a seat in the House of Lords, under the title Baron Kilmarnock of Kilmarnock, on 31st May, 1831. Was made Knight of the Thistle, Lord of the Royal Household, and Lord Lieutenant of Aberdeenshire. Slains Castle rebuilt by him in 1836. Died 19th April, 1846. *Supra*, pp. 10 and 122.

18. WILLIAM HARRY.—Born 3rd May, 1823. Married in 1848, Eliza-Amelia, daughter of Sir Charles Gore. In 1854 was major in rifle-brigade, and served in Crimean War. Was wounded at battle of Alma. Died 3rd Sept., 1891. Buried at Cruden *Supra*, p. 92.

19. CHARLES GORE.—Born 1852. Is the present earl. Entered the army. Was aide-de-camp to the Commander-in-chief, and Lieutenant-Colonel commanding the Royal Horse Guards. Served in the Boer War. (Medal and four clasps. Mentioned in despatches). Married in 1874 Mary Caroline, daughter of Edmund L'Estrange, Esq., and in same year was appointed Deputy-Lieutenant of Aberdeenshire. LL.D. of University of Aberdeen, 1895. C.B. and K.T., 1901. Lord-in-Waiting to the King, 1903.

The heir-apparent is his eldest son, Victor Alexander Serald, Lord Kilmarnock. Born 1876. Married in 1900 Mary Lucy Victoria, daughter of the late Sir Allan Mackenzie of Glenmuick. His eldest son is the Hon. Josslyn Victor.

ARMS—Argent, three escutcheons, two and one gules. CREST—A falcon rising, proper. SUPPORTERS—Two peasants in rustic habits, each holding an ox yoke, resting on his exterior shoulder proper. MOTTO—"Serva jugum."—See *Buchan* (Edd. i.—iii), *Hist. Earldoms*, the various *Peerages*, etc.

E.

III.—Genealogical Table of the Earls of Erroll.

William Hay *or* de Haya:
Granted a charter of the lands of the barony of Erroll, Perthshire, by William the Lion

David.

Nicholas.

Sir Gilbert,
First Hereditary Lord High Constable.

Sir David.

Sir Thomas.

Sir William.

I.—William.
Fifth High Constable and First Earl of Erroll.

II.—Nicholas. | III.—William.

IV.—William. | Thomas Hay of Logiealmond.

V.—William.

VI.—William.

VII.—George.

VIII.—Andrew. | Sir George Hay of Keillour.

IX.—Francis. | Sir Andrew Hay of Keillour.

X.—William.

XI.—Gilbert.

XII.—John.

XIII.—Charles. | Mary, Countess in her own right. | Margaret *m.* Jas. E. of Linlithgow. | Anne *m.* Wm. E. of Kilmarnock.

XIV.—James.

XV.—George. | XVI.—William

XVII.—William George.

XVIII.—William Harry.

XIX.—Charles Gore,
The present Earl and Twenty-fourth Lord High Constable.

Victor Alexander,
Lord Kilmarnock.

Josslyn Victor.

F.

SCHOOLMASTERS OF CRUDEN.

The Parish Schoolmasters.

1605, July 17.—"At the visitation of the Presbytery on this date the elders crave for the appointment of a schoolmaster for whom the parish will make provision."—*Mair's Narratives*, p. 55.
1637.—"Reid, a schoolmaster is approven for Cruden."—*Ibid*, p. 138.
c. 1640.—Wm. Logan is appointed Schoolmaster, Reader and Session-Clerk.—*Ibid*, p. 151.
c. 1702.—Gellies, the schoolmaster, fails to take the oaths to government.—*Ibid*, p. 246.
c. 1715.—Alexander Keith. Afterwards first minister of the disestablished Episcopal Church.
1723.—James Philip. Demitted office, 1st May, 1726.
1726.—Thomas Forbes.
1734.—Gilbert Stirling. Died 17 April, 1744.
1744.—Charles Gordon.
1749.—Andrew Greig. Died c. 1798.
1799.—John Mackenzie. Died 18th June, 1851.
1844.—Robert Dawson, M.A. Died 19th Dec., 1871.
1872.—Benjamin Alcock, the last of the parochial schoolmasters. Retired in October, 1911.

The Erroll School.

For Schoolmasters and Schoolmistresses from 1834-1873, *see* p. 104.
1873.—Stephen Miller. Died 1887.
1887.—James Young. Resigned 1889.
1889.—William Miller.

Auchiries School.

Built 1848.

1848.—*Robert Dawson.*
1872.—*Benjamin Alcock.*
1903.—Miss Campbell. Resigned 1910.
1910.—Miss Lawrence.

Bogbrae School.

Built 1848.

1848.—Alexander Black. Resigned 1892.
1892.—John C. Coutts, M.A.

Hatton School.

Took the place of the Free Church School. Built 1873.
1872.—William Littlejohn. Resigned 1905
1905.—J. Hendry, M.A.

Coldwells School.

Started as an adventure school c. 1860. *Present school built* 1879.
c. 1870.—Miss Smith.
1891.—J. Hendry, M.A. Appointed to Hatton 1905.
1905.—J. D. Dickie, M.A. Appointed to Hopetoun 1909.
1909.—J. M. D. Mitchell, M.A. Resigned 1911.
1911.—Wm. G. Mair, M.A.

Port Erroll School.

Built 1902.

1902.—*Benjamin Alcock.*
1911.—John Grant Macpherson, M.A.

C.

DOCTORS IN CRUDEN.

(a.) Prior to the Poor Law Act.

c. 1692.—Dr James Smith, Turnielief.
c. 1740. Dr George Forrest. Died 1761.
c. 1762.—Dr Peter Smith, Aldie. Died 1813.
c. 1813.—Dr Charles Gordon, Auchleuchries.
c. 1830.—Dr John Mitchell, Hobshill. Died 1849.
c. 1828.—Dr George Will. Appointed Medical Officer.

(b.) Medical Officers for the Parish.

1847.—Dr George Will. Resigned 1865. Died 1877.
1865.—Dr George Fraser. Resigned 1884.
1884.—Alex. Gray Duguid, M.B., C.M. Resigned 1898.
1898.—Alex. Cruickshank, M.B., C.M. Resigned 1902.
1902.—Jas. Harvey Stewart, L.R.C.P. and S. (Edin.).

H.

TABLE SHOWING THE BISHOPS OF ABERDEEN SINCE THE REFORMATION.

I.—Protestant Episcopate of the Church of Scotland, 1560-1689.

1577. David Cunningham.
1600. Peter Blackburn.
1616. Alexander Forbes, M.A.
1618. Patrick Forbes.
1635. Adam Bellenden, D.D.
1662. David Mitchell, D.D.
1663. Alexander Burnet, M.A.
1664. Patrick Scougal, D.D.
1682. George Haliburton, D.D.

II.—Episcopate of the Scottish Episcopal Church.

1711. Archibald Campbell, D.D.
1712 James Gadderar.
1733. William Dunbar, M.A.
1747. Andrew Gerard.
1768. Robert Kilgour, M.A.
1786. John Skinner, M A.
1816. William Skinner, D.D.
1857. Thomas G. S. Suther, D.C.L.
1883. Arthur G. Douglas, D.D.
1906. Rowland Ellis, D.D.
1912. Anthony Mitchell, D.D.

I.

LIST OF SUBSCRIBERS

towards the Memorial Tablet erected in Cruden Parish Church to Bishops Drummond and Dunbar.

Very Rev. Norman Macleod, D.D., Edinburgh.
Very Rev. James Robertson, D.D., Whittinghame.
Very Rev. John M'Murtrie, D.D., Edinburgh.
Very Rev. William Mair, D.D., Edinburgh.
Very Rev. James C. Russel, D.D., Edinburgh.
Very Rev. Donald Macleod, D.D., Edinburgh.
Very Rev. Pearson M'Adam Muir, D.D., Glasgow.
Most Rev. W. J. F. Robberds, D.D., Bishop of Brechin, and Primus.
Right Rev. Rowland Ellis, D.D., Bishop of Aberdeen.

Right Rev. A. E. Campbell, D.D., Bishop of Glasgow.
Rev. Professor Cowan, D.D., D.C.L., Th.D., Aberdeen University.
Rev. Professor Cooper, D.D., Glasgow University.
Rev. Professor Patrick, D.D., Edinburgh University.
Rev. Professor Macewan, D.D., New College, Edinburgh.
Very Rev. G. T. S. Farquhar, M.A., Dean of Perth.
Very Rev. M. B. Hutchison, D.D., Dean of Glasgow.
Very Rev. John Archibald, D.D., Dean of Moray.
Very Rev. William Hatt, Dean of Brechin.
Rev. Canon W. M. Meredith, M.A., Crieff.
Rev. James Coutts, M.A., Wormit.
Rev. C. B. Beard, M.A., Helensburgh.
Rev. Robert Mackay, M.A., Longside.
Rev. Andrew Chalmers, Wakefield.
Rev. G. H. Thomson, Northwich.
Rev. Adam Mackay, B.D., Cruden.
Rev. John Strachan, M.A., Cruden.
Rev. Donald Stewart, M.A., Cruden.
Mrs Fiddes, Edinburgh.
Mrs Mackay, Forfar.
Misses Campbell, Manchester.
Professor J. H. Millar, M.A., Edinburgh University.
Sir Frederick Edridge, Croydon.
Sir William Plender, London
Dr A. T. Brand, Driffield.
William Richards, Esq., London.
H. K. Rutherford, Esq., Banstead.
W. Y. M'Donald, Esq. of Auquharney.
Sydney J. Gammell, Esq. of Drumtochty etc.
W. G. Cantlay, Esq. of Glascoego.
Edwin Temple, Esq., M.A., Glasgow.
J. P. Cumine, Esq., Advocate, Aberdeen
George G. Whyte, Esq., C.A., Aberdeen.
W. H. Raeburn, Esq., Helensburgh.
Stephen Millar, Esq., Newport.

"The Buchan Club." &c., &c.

Subscriptions, including sums collected in the parish, amounted to £34 16s 3d.

J.

LIST OF BENEFACTORS

of the Parish of Cruden and its Churches, with a description of their benefactions.

1012.—Malcolm II. Built St. Olave's Chapel, and provided a yearly stipend for its cure from the royal exchequer.
1674.—Gilbert, 11th Earl of Erroll, mortified 1000 merks for the poor, and also the customs of St. Olave's Fair, subsequently bought by the Countess Mary for an annual payment of £1 5s.
c. 1685.—Gawain Cruickshanks in Ardiffarie left 300 merks for the poor.
1695.—The Right Rev. Jas. Drummond, D.D., Bishop of Brechin, built the bridge over the burn of Cruden leading to the Parish Church, and presented for the use of the Church two silver communion cups.
1711.—Samuel Hutcheon of Craighead presented a silver communion cup to the Church.
1712.—Robert Cumming of Birness presented three silver communion cups.
c. 1715.—William and George Hay, both in Sandend, each left 100 merks to the poor.
1719.—Mr William Dunbar (from some unknown source) and Mr James Wardlaw, both ministers of Cruden, gave 100 merks each to the poor.
1765.—James, 14th Earl of Erroll, built St. James's Chapel, gifted to it an acre of land, and an annual payment of £10 in lieu of seat-rent.
1804.—Mrs Fairley, Edinburgh, a native of the parish, left £50 for the poor.
1808.—Mr Hamilton, Gardener to the Earl of Marchmont, left £12 15s for the poor.
1817.—At this date a first payment of £50 was received from the Burnett Trust (see *supra*, p. 168). The poor have since benefited to the extent of £420.
1820.—Mr Peter Moir, Auchleuchries, left £40 for the upkeep of St. James's Chapel on condition that the congregation should raise the sum to £50. This was done.
1825.—Mr Gammell of Ardiffery, great-great-grandfather of the present proprietor, left £90 to the poor.
1830.—Mrs Clark, daughter of the Rev. John Stephen and mother of Sir J. Clark of Tillypronie, gave £20 towards the upkeep of the Erroll School.

1836.—William George, 17th Earl of Erroll, gifted to St. James's Church a silver Communion Service and a set of service books.
1837.—Earl William George gave £15 to the poor.
1839.—Mr George Yeats of Auquharney gave £5 in addition to a previous donation towards a Parish Library.
1843.—Mr James Duncan, Kinmuck, left £100 towards the school of Auchleuchries and the children in attendance there. This bequest is now administered by the Kirk-Session of Ardallie.
1847.—Mrs Yeats of Auquharney gave 25 bolls of meal to the poor.
1865.—Mr George Lendrum of Stirlingbrae gave £1000 to found a trust for behoof of widows, and indigent poor not in receipt of parochial relief.
1868.—Mr George Matthew of Teuchan gave £10 for the disposal of the Kirk-Session.
1870.—Mr George Lendrum of Stirlingbrae gave £400 for the upkeep of the Erroll School.
1871.—Mr A. Young, Colliehill, gave £100 towards the Endowment Fund of St. James's Church.
1872.—The Rev. Dr and Mrs Pratt, by a joint-disposition, left £300 to build the chancel of St. James's Church.
1874.—Mr George Lendrum of Stirlingbrae gave £800 to found bursaries at the University of Aberdeen for youths from the parishes of Cruden, Slains, and Peterhead (landward portion).
1890.—Mr William Yeats of Auquharney by a Trust-Disposition bound himself and his heirs to pay £50 annually to provide a nurse for the sick poor (see *supra*, p. 107).
1901.—The Rev. George Brown of Longhaven left £100 to Cruden U.F. Church.
1904.—Sydney J. Gammell, Esq. of Drumtochty, Ardiffery, etc., gave a free site for the Public Hall, Hatton.
1905.—The Rev. Robert Ross, M.A., left £100 for the Sunday School of Cruden Parish Church.

K.

LAST WILL AND TESTAMENT

securing to the testators the right to wear a begging badge.

WE, Barbara Sangster in Auchinten, Elspet Auldman there, Janet Philip in Aquharnie, Janet Simson there, Isabel Hay in Auchiry, Janet Clark in Gask, Janet Marishall there, Janet Quiry in Adie, Margaret Johnston in Tillimad, Peter Murray there, George Watson in Hard Slacks, Being all at present, blessed be God, perfect and sound in mind, memory, and judgment, and knowing that there is nothing more certain than death, and nothing more uncertain than the time and manner thereof, Do therefore recommend our Souls to God hoping to be saved by the merites of Jesus Christ our blessed Saviour and Redeemer, and our bodies to be decently buried in the Church Yard of Cruden; AND as for our respective Worldly Effects and concerns presently belonging to ilk one and all of us, In respect we are all become so depauperate as that we cannot subsist and live without begging, and for that end each of us have this day got a badge by Order of the parishioners in Cruden, which entitles us to the charity of the whole persons within the sd. parish. We all acknowledge that it is most just and reasonable that we should make this our latter Will and testament in manner following, Viz.—We and Ilk ane of us for our respective rights and interests, Do hereby make, constitute, and ordain Mr John Webster Minister of Cruden and the remanent Members of the Kirk-Session of Cruden and their respective Successors in office Our sole and only Execrs., Legators, and Universal Intromitters with the hail effects whatsomever that shall happen to pertain and belong to ilk one and all of us the time of our respective deceases to be disposed of by the sd. Kirk-Session among the Surviving poor persons within the sd. pariochine of Cruden as the sd present Kirk-Session shall think proper, with full power to the sd. present Kirk-Session and their Successors in office immediately after our respective deceases to cause inventure our respective effects, meddle and intromitt therewith, sell, and use, and dispose thereupon for the use and behoof of the Surviving poor persons within the sd. pariochine of Cruden and generally everything requisite and necessary anent the premisses to do, use and exerce that any others Exers could or can do, And this we declare to be our last Will and testament, hereby rescinding all former ones (if any be)

made by all or any one of us. In Witness Whereof Written by Mr Gilbert Sterling School Master at Cruden, We have subscribed their presents written upon this and the preceding page at the Kirk of Cruden this twentieth day of April xvii C fourtie and two years before these Witnesses William Forrest in Auchiry and Mr Gilbert Sterling, Writter hereof and George Killow in Gask, George Davidson in Hardslacks, John Moir in Tillimade and George Shand in Aquharnie.

De speciali mandato dict. Barbarae Sangster, Elspetae Oldman, Jannetae Philip, Jannetae Simpson, Isobellae Hay, Jannetae Clark, Jannetae Marshall, Jannetae Quirie, Margaretae Johnston, Patricii Murray, et Georgii Watson, scribere nosc...., ut assev....et calumum eorum tang....Ego Johannus Hay Notarius Publicus pro illis subscribo.

JOHN HAY, N.P.

GILBERT STERLING, *Witness.*
WILL. FORREST, *Witness.*
JOHN MER, *Witness.*
GEORG SHAND, *Witnes.*
ALEXANDER DAVIDSON, *Witnes.*

L.

ESTATES IN CRUDEN.

There are in Cruden sixteen proprietors and seventeen properties (*Supra*, p. 14), most of these having been acquired during the past century. In days far remote the parish seems to have been, like the rest of Buchan, in possession of a Celtic race; and we learn that it was "given, together with Slains, by John, son of Uthred, to Fergus, Earl of Buchan, in exchange for Fedderate and Ardendraught, and so formed part of the Comyn possessions." The triumph of Robert the Bruce, however, at Barra, near Old Meldrum, "bringing in its train the classic 'Herschip of Bowchane'," meant the downfall of the Comyns; and the bulk of Cruden "seems to have passed into the hands of Gilbert de la Haye, 'constabularius noster' "—doubtless the first Lord High Constable (*Book of Ellon*, pp. 119 and 120). The Gordons ("descended from the younger branch of the family of the Gordons of Haddo, now Earls of Aberdeen") seem at a very early date to have acquired the western corner. John Gordon, Esq. of Auchleuchries, father of General Patrick Gordon (*Infra*, p. 166) was the successor of a long line of ancestors who claimed Auchleuchries as their home. In 1674, when the first valuation of which we know was made out, there were six properties in the parish: Cruden, Auchleuchries, Muirtack, Auquharney, Sandend, and Ardendraught. Cruden belonged to Lord Erroll: Sandend was the property of the Hays (George and William); and the feu-duties of Ardendraught were in possession of the Earl of Panmure. The other estates appear to have belonged to General Patrick Gordon. The position continued the same till the end of the eighteenth century. "There are five proprietors, of whom two are resident," wrote Mr Cock in 1793 (*Supra*, p. 42). In 1798, however, William, 16th Earl of Erroll, succeeded his brother George, and immediately thereafter followed the tragic dispersion of the family estates so graphically described in *Buchan* (3rd Edition, pp. 376 and 377):—"In less than twenty years he disposed of the estates of Aldie, Ardiffery, Yonderton, Hatton, Burnthill, Auchlethen, Auquharney, Stonehousehill, Teuchan, Moorseat, Longhaven, and the Gask."

Easter Aldie was bought by Dr Peter Smith (*Supra*, p. 108), and Wester Aldie by Mr Thomas Kilgour (perhaps "Thomas Kilgour of Fraserburgh," a brother of Bishop Kilgour—*Infra*, p. 166). Early in the nineteenth century, Easter Aldie was acquired by Alexander Shepherd-Leith of Leithfield, who also bought Wester Aldie for his son James. In time James succeeded to the whole property; and his son—also called James—was for many years the respected proprietor. About 1880 he sold the property to the Rev. George Brown, from whose trustees it was bought by Mrs Murdoch, the present proprietrix. Ardiffery was bought by Charles Gordon (a scion of the Aberdeen family): but was sold by him in 1814 to James Gammell, Esq.—the Mr Gammell who bequeathed to the poor a legacy of £90 (*Supra*, p. 92), and the great-great-grandfather of Sydney J. Gammell, Esq., the present proprietor. Yonderton was bought by Mr Strath, and subsequently acquired by Alexander Philip, Esq., who died in 1882. Mr Bruce, who now owns Yonderton, is Mr Philip's nephew. Hatton was bought by Mr Wm. Smith, who

sold it again to the late George Marr, Esq. of Carnbrogie. At present the estate is administered by his trustees. The lands of East and West Teuchan, and of Bridgend, were sold together as one property (they are still familiarly spoken of as "Lot Third") to Dr Anderson. For over a hundred years the Trust which he created has been in existence. By his will the income from the property is applied to certain objects in connection with the Scottish Episcopal Church. Auchlethen became the property of Alexander Gordon, a relative of Charles Gordon of Ardiffery. Subsequently it was bought by the Rev. George Brown, and along with it Hardslacks (or Brunthill). He left these two estates to his daughters, Susan (now Mrs Gibb), and Margaret (now Mrs Murdoch), respectively. Auquharney was bought by Mr Colin Gillies, and sold by him in 1820 to George Yeats, Esq., Advocate in Aberdeen. He was the father of Wm Yeats, Esq. (proprietor from 1847 to 1897), and grandfather of W. Y. M'Donald, Esq., the present proprietor. Stonehouschill fell to the late Mr Alex. Fidler. It and Moreseat are the two smallest properties in the parish, being largely reclaimed from the mosses into which they stretch on their northern sides; and both are still occupied by descendants of their original purchasers. Mr Sangster of Stonehouschill is a grandson of Mr Fidler, and Mr Johnstone of Moreseat is a great-great-grandson of the Mr Johnstone who early last century first became tenant and then proprietor of that estate. Longhaven and Gask were acquired by Mr William Erskine and sold by him to James Shepherd, Esq. of Aldie (Senior), who left them to his daughter, the wife of the Rev. George Brown. The present proprietor is their youngest son. Braco was bought by Mr Wm. Mann (1795-1876), and on the death of his daughter acquired by the late Mr Davidson of Auchinten. His eldest son is now proprietor.

It only remains to tell how Auchleuchries was broken up. Dr Charles Gordon—the last of his famous line—fell on evil days, and bit by bit found it necessary to sell his ancient possessions. Muirtack was sold to Mr George Yeats of Auquharney, and was left by his son William to Mr James Whyte. Easterton of Auchleuchries was sold to Mr Moir, whose son's trustees sold it to the late Mr George Milne. Little and Meikle Mains were parted with to Mr Buchan of Auchmacoy, and have become part of the Auchmacoy estates. While Auchleuchries itself had ultimately to be disposed of also, and was bought by Mr Grant Duff. His daughter married her tutor, a German by birth, and their son, Mr Hermann Obrist, is now the proprietor.

The estates of Cruden and Ardendraught, Lord Erroll's portion of the parish, are still the largest. Their valuation exceeds £5000 per annum.

M.

DISTINGUISHED SONS OF CRUDEN.

The distinguished sons of Cruden do not make a long list, but some of them have obtained world-wide recognition. Below is a brief outline of the more prominent careers.

General Patrick Gordon, 1635-99.

Patrick Gordon.—Born 31st March, 1635. Son of John Gordon, Esq. of Auchleuchries and Maria Ogilvie. Being Roman Catholics, his parents educated him at home largely, and sent him abroad to push his fortunes at the age of 16. Studied in the Jesuit College of Braunsberg, 1651-53. Joined Swedish Army 1653, and fought in several campaigns. Entered Russian service 1661. Lieutenant-Colonel 1662. Colonel 1665. Succeeded his brother in that year as "goodman of Auchleuchries," but was refused permission to leave the Russian service. Sent on mission to England 1666. Engaged in war against Cossacks, 1670-76. Lieutenant-General 1683. General 1686. Saved the life of Czar Peter 1689. Crushed the revolt of Strelitzes 1698. Died at Moscow, 29th Nov., 1699," the Emperor of all the Russias watching and weeping over his death-bed."—*Diary of General Patrick Gordon* (Spalding Club), *III. Buchan*, etc.

Right Rev. Robert Kilgour, M.A., Bishop of Aberdeen, and Primus. 1714-90.

Robert Kilgour.—Born at Walkmill of Cruden, 1714. Son of Robert Kilgour, "Litster," and Isabel Barron. Studied at King's College, Aberdeen, 1727-33. Graduated

M.A. 1733. Appointed minister of Episcopal Church, Peterhead, 1737. Consecrated Bishop of Aberdeen, in succession to Bishop Gerard, at Cupar Fife, on 21st Sept., 1768, by Bishop Falconer. On 25th Sept., 1782, chosen to succeed Bishop Falconer as Primus. Took a prominent part in the movement which led to the appointment of Dr Seabury as first bishop of America, and assisted in the consecration at Aberdeen on 14th Nov., 1784. Resigned his bishopric in Oct., 1786, to Bishop Skinner—all except Peterhead, his own "portio gregis." Died 22nd March, 1790, "in the 76th year of his age and the 53rd of his ministry."—*Tombstone, III. Buchan, Ch. Hist. Scot.—Stephen, Eccl. Hist. Scot.—Grub, Cat. of Bps.—Keith, Bps. of Scot.—Dowden.*

THE HONOURABLE THOMAS SMITH, 1745-1809.

THOMAS SMITH.—Born at Turnielief in October, 1745. Son of Thomas Smith, and grandson of Dr James Smith, Physician in Cruden. Mother's name, Elizabeth. His father died while he was still young, and Thomas was taken under the care of his elder half-brother Charles, who took him to London. Went to America in 1768. Became a Pennsylvania surveyor. Combined with his duties those of lawyer, prothonotary, clerk of Sessions, and recorder of Deeds for the county. Held commissions as Colonel of the Bedford County Associators during war of independence. Was member of the Constitutional Convention of 1776, which gave a new government to Pennsylvania, and member also of the Continental Congress. Became after 1782 a leading land lawyer. In 1790 was appointed President Judge of the Fourth Judicial District, and in 1794 one of the Justices of the Supreme Court of Pennsylvania, "occupying his high place for a period of more than fifteen years as the Associate of Chief Justices Shippen and Tilghman." Died 31st March, 1809, aged 64 years. "His heart was replete with the finest qualities which could adorn it—humane, benevolent, and just."—*Life of Thomas Smith—Konkle.*

SIR HUGH GILZEAN-REID, LL.D., J.P., D.L., 1838-

HUGH GILZEAN-REID.—Born at Thatchhill Croft on 11 August, 1838 or 1839. His mother was a daughter of James Gilzean, land-steward. She ardently supported the cause of the Free Church, and was known as the "inspired peasant." Educated at the Erroll Schools and Free Church School, Cruden. Chose journalism as a profession, and in 1857 conducted his first newspaper in Peterhead. In 1860 became editor of a popular Edinburgh "Weekly." In 1861 helped to found the Edinburgh Co-operative Building Society. Married at Peterhead in 1863 Anne Craig. Originated the *North Eastern Gazette*, the first complete half-penny evening newspaper. In 1885 was returned M.P. for Aston Manor, Warwickshire. Was chief founder and first president of the Institute of Journalists. Knighted by Queen Victoria in 1893. Created officer of the Order of Leopold in 1897. Made a Knight Commander of the Order of the Crown 1899. Degree of LL.D. conferred on him by the University of Aberdeen, 1897. Was chosen president in 1904 of the World's Press Parliament, U.S.A. Publications—*The Story of Old Oscar, Studies and Sketches of Landseer, 'Tween Gloamin' and the Mirk*, various *Monographs*, etc. Died 5th Nov., 1911. He was "always ready to exert his efforts for the good of the general community, without distinction of party or creed" (*Middlesex—Biographical and Pictorial*).

ALEXANDER BRUCE, M.A., M.D., LL.D., F.R.C.P.E., F.R.S.E.

ALEXANDER BRUCE.—Born at Ardiffery, 16th Sept., 1854. Educated at Chanonry School, Old Aberdeen. Entered the University of Aberdeen as first bursar in 1871. Graduated M.A. in 1874 with first class honours in Classics, and gained the Town Council gold medal as the most distinguished student of his year. Studied medicine in Edinburgh 1874-79. Graduated M.B., C.M., in 1879, "facile princeps inter pares," and was awarded the Ettles Scholarship and the Leckie-Mactier Fellowship. Studied afterwards at Vienna, Heidelberg, Frankfort, and Paris. Graduated M.D. in 1887, and was awarded gold medal for his thesis on Illustrations of the *Mid and Hind Brain*. Practised as a physician in Edinburgh and was appointed lecturer on Pathology at Surgeon's Hall, and Morison Lecturer on Mental Diseases to the College of Physicians. Translated Thoma's *Text-book on General Pathology* (1896) and Oppenheim's *Text-book of Nervous Diseases* (1908). Founded and edited the *Review of Neurology and Psychiatry*. In 1909 was awarded the

Keith prize and gold medal of the Royal Society of Edinburgh for paper on *Distribution of the Cells in the Intermedio-lateral Tract of the Spinal Cord*. In 1910 had conferred on him the honorary degree of LL.D. by his "alma mater." Died 4th June, 1911. "A philosopher, a linguist, a man thoroughly well trained in scientific methods, ... Bruce was a physician of the best type, the acuteness of his diagnosis being equalled only by the aptness and skill of his treatment." (G.S.W. in *Journal of Pathology*). "He had the genius of friendship. He was the least patronising of men. He lived in a mental world where only quality of mind and heart counted." (Dr Leslie Mackenzie in *Lancet*).

To these names must be added—

Thomas Daniel.—Born at Auquharney 1784. In early life was engaged in farm labour. Joined the militia during the Napoleonic wars. In 1827 published *Poems chiefly in the Scottish Dialect*. A second and enlarged edition was published in 1837. Was locally known as "The Buchan Poet."

James Nicholson.—Born at Auchlethen 13th March, 1832. Son of William Nicholson and Catherine Simpson Educated at Grammar School and Marischal College of Aberdeen. Graduated M.A. in 1853. Entered Trinity College, Glenalmond, in 1854. Was ordained priest of the Scottish Episcopal Church 22nd July, 1856. Was appointed Rector of St Salvador's congregation, Dundee, and succeeded in raising funds to build St Salvador's Church. In 1874 was chosen Dean of Brechin. Acted as Synod Clerk of the Diocese. Died 25th January, 1889.

* * * * * * * * * * *

Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountain piles,
Not power with gracious smiles,
Not even the potent pen:
Wanted—men.
Not words of winning note,
Not thoughts from life remote,
Not fond religious airs,
Not sweetly languid prayers,
Not love of sects and creeds:
Wanted—deeds.
Men that can dare and do;
Not longings for the new,
Not pratings of the old;
Good life and action bold—
These the occasion needs,
Men and deeds.

Rev. Duncan MacGregor,
Inverallochy.

(From *Clouds and Sunlight*, p. 198—London, 1884).

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PRINTED AT THE "BUCHAN OBSERVER" PRINTING WORKS, PETERHEAD.

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